WORLDLY POLICY,
And
MORAL PRUDENCE.

The Vanity and Folly of the one,
The Solidity and Usefulnesse of the other.

In a Moral Discourse.

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LONDON,
Printed for SA. GELLIBRAND, at the *Ball* in *Pauls* Church-yard.
1654.

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CHAP. I.

Of Policy, the name, and abuse of it.

POlicy is the derivative of a greekword, which signifies to sell, and traffike, (whence the word City taken) & by a metonymy is thence rrowed to signifie any commerce, transaction in a society of men, r the better ordering and gover- ent of it; which when it fairly mes at the publique good, and re- ulates the endeavours of it aright; is a considerable and commendable ience, and takes its place in that hich is called Morall philoso- hy, and that above the Orbs of thicks and Oeconomiks both, as (to peak in the Mathematicians dialect) escribing in its latitude or swinge, o much a greater circle then either f them, as a City or Commonwealth s larger then a mans person, or

πολέω to sell whence πολὶς a city.

family. *Themistocles* call'd it m
amisse the art of tuning a Com
wealth; telling his company that t
his trade, and not the tuning a fid
(when he was invited by them
play upon a Lute.) Of this ma
have written largly, and well, t
when this art of tuning men Sop
sticates, and proggs, quacks into
Quoy, to catch gulls, and Wige
with; and as *Domitian* did from
father *Vespasian*, corrupts a *Scep*
into a fly-flapp (who was jus
therefore stiled an *enemy to flies*, and
*flye to his enemies; fighting all his Ba
tles in his chamber windows*, and
*great Warrior there, but a great s
tater in the field*,) then are the Pr
fessors of this kinde of sophistry
other then the Impostors, the Mou
tebanks, the very Hocus's of Polic
made up but of the shreds and p
rings of it, and (at best) but (
the Philosopher said of the neat b
empty Lawyer) *homo in cautis aga
dis bene vestitus*, a man well bese
in the trippery of a Politician
Of this kinde of Policy, and t
Peddlers of it, I am to speake, a
herein (how ever the subject ma

n *Domitians*
y-fight.
*pigram: Ter-
bili armatus
rula volitan-
a Cæsar
gmina Mus-
rum provo-
t, urget, a-
t. Pugnat
gra Phalanx
lum gerens
e, tubamq;,
sa sibi telum,
ux, eques et
ituus; Quin
mitis (de
re) feris,
m Cæsar
esset, sed quæ
eem traheret
usca nec una
it.*

not seeme to deserve it yet) I must for (methods sake) as in other practicall sciences) begin with the end, or ends (for it squints and lookes everall waies,) and and so proceed to the meanes, and rules for the application of them to their Ends; with certaine miscarriages incident hereto, which may be as so many heades of Fallacy, to be handled here, as in other sciences, for their better avoidance, not use: being such as the science doth (as 'tis said of Nature concerning monsters) produce, not intend. All of it (I confesse) is no other then a meere fallacy, but these miscarriages are such as do not only cozen the ignorant, but the Artist too. All that I will promise the Reader 'tis this, that whoever he be, if any thing (considerable) he shall finde himself somewhere in the one, or other of these two treatises.

CHAP. II.

Of the End or Ends of Worldly Policy.

THe end of worldly Policy is worldly happineſſe, or the enjoyment of what the world affords. Now the Apoſtle tells us; *All that is in the world, 'tis the Luſt of the fleſh, the Luſt of the eye, and the pride of life.* The Divell began with these in that firſt temptation of his in Paradiſe, and that in this very order. First he propoſes the *fruit as good for food*, ther's *the Luſt of the fleſh*; then as *pleaſant to look on*, ther's *the Luſt of the Eye*; laſtly *to be deſired to make one wiſe*, ther's *the Pride of life*. And (it ſeemes) he had not foure thouſand yeares after found out three better engines for his turne then theſe; for he uſes the very ſame in the wilderneſſe to the *promiſed ſeed* of the *woman* that He had prevailed with on her ſelf in Paradiſe ſo long before; *Make theſe ſtones bread*, ther's againe *the Luſt of the fleſh*; he *ſhews him all the kingdoms*

John 2.16

Gen. 3.6.

Luc. 4.3.

of the world, that's the Lust of the eyes; Cast thy self down from the Pinnacle, The Angels are thy Guard to beare thee up in their hands; that's the Pride of life. And agreeable hereunto it is, that Divines distinguish temptations into three sorts; *Ascendent*, *Objected*, and *Injected*. *Ascendent* are such as rise or fume up from some stirred humour, or lower faculty within us, that borders next upon sense, or affection: *Objected* are such as reflect from some outward object, baited and suited to the Organ. *Injected* are such, as the Tempter immediatly affects the faculty it self with; The danger lies specially in the two first; for man being a compounded and graduall creature, in whom the way to his reason is by his sense, and appetite, the divel can do little more then trouble (instead of tempt) him this third way. Our Saviour tells us that: that *Wicked one came and found nothing in him*, and so could fasten nothing on him, and his Apostle tells us that *if we could keep our selves, that wicked one could not hurt us*, unlesse he *finde the house swept and garnish'd*, John 14.30 1 John 5. 1

for

for his entertainment, he enters no
his power (however great) 'tis
mited, tho we cannot easily set o
the bounds of it, He hath his *chain*
of restraint, as well as torment.
seemes little lesse then an invasion
Gods prerogative, and a giving t
divel more then his due, to allow
him a power of immediate and in
pressive injection into our minde
without the help of object, Orga
lower faculty, or innate corruptio
of our own: by some of these
is we that hold the candle to hi
and the wedge too of the temptatio
while he drives it: the mudd is sti
in the bottom, he doth but stirr
up by shaking it, or drawing
forth by some outward object.

These three then make up the End
of Worldly Policy; *the Lust of th*
flesh or *Luxury*, *the Lust of the Ey*
or *Gaine*, *the Pride of Life* or *Glory*
for they are all that is in the Worl
(as the Apostle tells us.) There is n
easier way to outreach a man then t
out end him, if once the Divel can bu
get a man to shoot with him in hi
own bowe, & make his engines a man
ends, the match is lost (as we use t
fey) in the very making. CHA

CHAP. III.

Of the Luſt of the fleſh, or Luxury.

THis *Solomon* calles (well) *a not withholding the heart from any joy.* Eccl. 2. 10.

Now, whether there is more of happineſſe in the withholding the heart, or in the enjoying ſuch joy, will be found by any heart that will ſeriouſly (as he did) make the triall, a meaſuring caſt (at the leaſt) certainly (tho not with out ſome difficulty) tis more poſſible to withhold the affection from it, then enjoy the ſatisfaction of the heart in it, *Socrates* had more true joy, in ſafely looking on at the Olympike games, and thanking the gods that they made him not to need the many things they had made for others purſuit; then *Alcibiades* in his hazardous obtaining them; and what a happineſſe is this? that is better not deſired, then enjoyed: *I ſaid of laughter it is mad, and of mirth what doſt thou?* Eccl. 2. 2. ſaid experienced *Solomon*, and indeed what doth this madneſſe? but (as he

quot dederunt dij quibus non indigeo.

Prov. 26. 18. he speakes else where) *cast arrowes and firebrands, and death*? and all *in sport*? not so much *aiming* arrows to hit the right mark with, but casting them at randome, kindling but a greater desire by the *firebrands* so *cast*, and in the end burning the mind to death, in the sport? 'Tis worth the observation, to consider the ambition, and toile, this madnesse is put to, if possible to perpetuat, and what it can eternize this sport of riot, by a succession, and circle of variety, to take off the wearinesse of one pleasure by another, between the *Oyle* and the *Wine* (as *Seneca* speakes) but all in vaine; for after those few evaporated minuts of lust (as *Tertullian* calles them) the body quickly failes the minde, and the minde the desire, and the desire the satisfaction, and all the man: He that fained *Epicurus* to have wished himself the neck of a Crane; that he might have been the longer of swallowing and tasting his meat, might have added, the nose of a vulture, the eares of a Hogg, the fingers of a Spider, and so on: such a monster must the man be made

Homines inter vinum et oleum occupati. Sen. — Post libidinem vaporata momenta.

an

and so sunck below his own species, to attaine this kinde of happinesse. There is nothing more in all these pleasures, besides bare imagination and expectation, which tho they may draw out the affections, do never satisfy them, nay, do the more dissatisfy, and disappoint them; pleasures are *Junos* in the pursuit, and but clouds in the enjoyment; *whom have I in heaven but thee? and what can I desire on earth besides thee* (say's *David*) it seemes heaven is the place of *having*, earth but of *desiring*, and desire is no longer desire when once attained, but turns (if not into a satisfaction) into a surfeit. Pleasure is but an earnest laid downe for griefe (at best) if not for ruine: This adventure hath no other returnes, and if this be a mans end, 'tis an end that quickly ends both it selfe and him: many have come to their end by it, never any enjoyed their end in it. *Alexander* was a greater conquerour in overcoming his own desire of seeing *Darius* his wife and daughters, then in subduing him.

Psal. 73. 25.

Victor magis Darij uxoret non videndo, quam Darium vincendo.

CHAP.

CHAP. 4.

Of the Luſt of the Eyes, or Gaine.

Prov.21.6. THe getting of treaſures by a lying tongue (ſaith Solomon) is vanity toſſed to and fro of them that ſeek death; and what have they who

Eccl.21.22. all is done, *but the ſight of it with* their eyes? *noe*, nor ſcarce that neither, *wilt thou ſet thine eyes on that which is not* (ſayes he elſewhere) how

Job 38.22. much leſs the heart? *Haſt thou entred into the treaſures of the ſnow* (ſayes God to *Iob*) what are the *Treaſures* of the *Snow*? *Gregory* tells us they are worldly riches which men rake together, as children doe Snow, rolling it up with no little pains, and hazard of their health, into heaps, and then faſhioning them into *Horſes*, *Gyants*, *Caſtles*, fancying in them *uſe*, *power* and *ſafety*, which the next ſhowre waſhes away, and leaves nothing in the room but dirt. And what a poor end is this? that if it be, is (at beſt) rather Lumber, then Furniture, and

loade

loads, more then it fills. Thou who art not *Themistocles*, take this trash to thee, said *Themistocles* to a common souldier, of the Jewels and rich Persian spoiles after a victory. *Wealth* certainly is one of the greatest *Bankrupts* in the world, and (at best) doth but *Compound* not *Satisfy* the debt it promises, and that, at the lowest rate too, scarce five groats of the pound. There is a better demonstration that the world can never fill a heart, then that of the circle, and the Triangle, (as mathematical as it is) not only the corners of the Triangular heart will be empty still, though the circular world take up its full figure in it; but the true demonstration is from the unsutablenes of the worlds stuffing, to the nature of the hearts receipt; a man may as soon fill a quart pot with vertue, as a rational minde with wealth, there must be a proportion, and agreeableness betweeen the ingredient, and the capacity; we call that Well or Braine empty, that hath no water, or witt in it, tho the one be full of ayre, the other of vapour, they are still empty (as Philosophers speak) *enti-*

tatis

tatis debita of what should fill them
and so will the heart of man be, th
never so full of wealth; no tho' (
Eccles. 3.11. *Solomon* speaks) *the world it self*
set in it. And here too, as in that o
ther end, that of pleasure, what wa
a fund in the desire, is but a cyphe
in the enjoyment, and much o
wealth doth but let us see how muc
more of it we want. The world is no
so unequally dealt as it complains; o
the rich want a stomack of ther, the
the poor do meat, the one knows
not where to eat, of ther then th
other knowes not where to eate,
the poore mans hunger and labou
be more, his meat, and sleep a
sweeter; and what ends? wh
happinesses are these? that are (
least) as well not desired, as enjoyed
as well wanted, as had; and this (o
the two) more inconsiderable the
that of pleasure, that instead of sati
fying doth satiat, this doth neither.

CHA

CHAP. 5.

Of the Pride of life or Glory.

IF the scriptures make worldly *mirth, madnesse*, and *wealth vanity* (as hath been already seen) they no less make worldly *Glory* but a *Fancy*; weigh it, or feel it, or rather feel for it, you'l finde it nothing more then a breath, a vapour, a froth, a phantasme, a shadow, a reflection, an apparition, a very nothing; like the *Incubus*, or nightmare in a dream, you imagine it a substance, a weight, you grasp at it, and awake, and 'tis nothing. Pleasure, yet, and wealth will abide a sense or two; the one a touch, or taste, th'other a *sight of the eyes*, but this of *glory*, can neither be felt, seen, or understood; the Philosophers are at strife among themselves, where to fix it in any being, or existence, whether in *Honorante*, or in *Honorato*, the giver or the taker? I will not speak of the inconsistency or slipperinesse of it, either in the Consul *Bibulus*, in his triumphant Charriot by the fall of a tyle-stone

μετὰ τοῦ παρησίας. Act. 25. 23.

ſtone from a houſe made a ſacrifice before he could reach the Capitol to offer up there the Bulls and Garlands he had prepared; or in King *Herod* on whom the lice did ſo fully confute his Auditory, and triumph over the Throne; or in that prodigious favourite *Sejanus*, whom, the ſame day ſaw attended by the Senate, and torne in pieces by the people; or him, who (as *Seneca* ſpeaks) was in the morning ſo ſwolne with Titles there remained not ere night, ſo much as a mammocke of fleſh, for the hangman to faſten his hook in: it hath raiſed ſome, but it hath ruin'd more, and thoſe (moſt-what) whom it hath moſt raiſed, it hath moſt ruin'd. No nor of the toilſome indignities men under go in the purſuit of it, becoming (as the great men of Rome either ſlaves, or ſacrifices to the ſouldery, for the Empire, giving many times in bribes, and congearies (as one ſpeaks) the Empire, for the Empire, which becauſe *Galba* would not do, he pai'd (otherwiſe) ſoundly for his *Legi militem non emi*, much what (if we take *Anſelm's* obſervation) as children purſue a butterfly

Paucos beavit ſed & plures perdidit, & quos beavit perdidit.

Brevis & inauſtos Rom. Populi amores facit.

Ut ad imperium veniant imperium pane ipſum donant Lipſ.

Non Reipublicæ honeſta ſibi anceps facit.

erfly in the ſun, ſometimes they cannot reach, ſometimes over-run it, ſometimes they graſpe, and think they have it, but it ſlips through their fingers, and when with many turns, and offers, and ſtrains, and falls, they have caught, what is it they have gotten? nothing but painted wings, which go off too, with the very touch, and there remains nothing but a crude, ſqualid worme? 'tis (as they ſay of being in love) there is as much miſery beyond it, as on this ſide on't; I will content my ſelf to mention nothing but the *nothingneſſe* of it; certainly, if there be any thing *glorious* in the world, 'tis a *minde* that contemns that glory. *Diogenes* had of the two more of it by his contempt, then *Alexander* by his command of it, even then when he commanded himſelf to be made a God. 'Twas a gallant ſpeech that of *Socrates*, when (*Alcibiades* hearing of his low condition ready to ſtarve) ſent him a glorious preſent (worth many Talents) he bad the meſſengers carry all back again, and tell their Maſter, that as He had his ambition, ſo had *Socrates* his too, he had

Alcibiades ambitioſe m & nobis no ſtra eſt amb Eraſm.

had the ambition of his *glory* in sending it, and *Socrates* had the ambition of his *liberty* in refusing it. *Aristotle* must dine (said *Diogenes*) when *Alexander* pleases, but *Diogenes* dines when it pleases *Diogenes*; and when he began to feel himself to shrink at his poverty, he cheered himself up with observing his own state, and greatnesse, in that he had his parasites too, the mice that waited on him at dinner. *Mean men* (sayes the Psalmist) *are vanity*, but *great men a lye*. *Greatnes* is the verier *lye*, the verier nothing, in that it promises somewhat, but performes not. And what an end, a happinesse of man is this? that is not so much as any thing, no not any thing of it self not *glorious*.

CHAP.

CHAP. 6.

Of the means for the attainment of these Ends of worldly Policy, and of the first of them, Selfe-love.

THe ordinary means of worldly Policy to attaine these its ends, are (not to speak of the common vices of it) seven; Self-love, Distrust, Disparagement, Compliance, Reservedness, Surprisall, Irreligion. Love is *vinculum universi*, the bond, the soder of the world, without which it is but (as the Emperour call'd *Seneca's* writings) sand without lime, and but a besome unbound; the more excellent and noble things are, the more are they communicative, transactive, and diffusive of themselves; the *Sun* is herein a more noble creature then an *oven*, a *Fountain* then a *ditch*; 'Tis natures best excuse for producing women (not alwayes men) and so falling short of the perfecter sex, (which generally she ought to intend) that it belongs more to her huswifery to look after the preservation of the whole kind, then

arena sine calce.

then the perfection of the
birth; even a dunghill co
ny himself, and court his
with a grain of corne, tho he h
scratched never so hard for it.
the Turky will (they say) starve h
self on the nest to bring forth
brood. Nature is in nothing so
genious (sayes *Cicero*) as in the p
vidence of love. Love it is the n
sik; the harmony, the complexio
the genius, the very soul of natu
But self-love then, that envies
soul any larger room then that o
mans own narrow hide-bound
and tyes it up (as men do by
worst of prisoners) head and he
together; 'tis the very hedghog
conversation, that rouls and lapp
self within its own soft downe,
turns out brizzles to all the world-b
sides; much like the fat Monke
the story, that when the Abbyes w
a going down, and he had gott
his pension for life, stroaked his b
ly, and cryed, *moda bic sit bene*, if
went well there, 'twas well enou
Every thing, by how much it is
weaker, pursues so much the more
narrower circle (the emblem of se

Nil habet fortuna melius quam ut possis neque natura praestantius quam ut velis servare plures Cicer.

love

[illegible]akes, and the vileſt worms
[illegible]ect to circle themſelves into
emſelves thus; and a twigg, or
d by how much it is the weaker,
nd leſs able to maintain its
raightneſſe, ſo much the more
oth it decline, and nod with the
eaker end, to finde out th'other,
nd to put it ſelf into this figure;
nd yet this crooked ſelf involving
rpent of *ſelfe-love*, it is the main
ngine to winde up this Worldly
olicy into its utmoſt height, and
hat (indeed) whereof all the reſt
re but the ſeverall wheels and
ieces; the love of a mans ſelf is
at beſt) a good pattern, but an ill
oundary, and frontyere, to love
nother as ones ſelf, may be a
ood *levell*, but to make it ones
uake too, and love another but
r ones ſelf (which is a main max-
ne in this kinde of policy) 'tis
o make a mans ſelf, not only
ne Epitome of the world, but
he whole volume; not only a
lanke in the ſhip, but the bot-
ome too; like a ſilly bird to
inde nothing but the building

of ones owne neſt, though the tree be a cutting down; to take more care of a mans privat Cabin, then the ſhip, when 'tis ſinking, 'tis to ſet the *finger* of the *clock* right, and neglect the *wheels*, and weights; and (as they uſe to ſay) to ſet the Sun by the Diall.

CHAP. VII.

Of Distrust, or Suspition.

IF *self-love* be the *Hedghogg*, this is the *Spider* of Worldly Policy, that mistakes every noise or breath for a besome, ready to sweep down her webb, and retires to her hole of refuge. This also, is (no lesse then self-love) a knocking off and disbanding of *society*, the right object of true Policy. Trust (at least) after triall, is the best pawne of truth, where there is no trust, it cannot be expected there should be any truth; he discovers a false heart of his own, that dares not trust another mans. Here (I confesse) there may be an error in too much hast, but certainely, there is a greater one in too much doubt, *Metuere falli et meruere falli*; he deserves to be deceived, that too much feares it. Yet herein lies a great part of this kinde of Policy (with *Jeremi's* wild asse) to *snuffe up the winde*, and

walkes with them there, as if he were a measuring feet with the Antipodes, or a treading out the old triall of *Ordeell* wherever he goes. 'Tis one of the greatest follies of the world, to make the world wiser then it is, and to suspect a plot, a mine in every mole hill: 'tis a hell above ground, a being alwaies a dying for feare of dying, his *life doth* but (as the scripture phrase is) hang before him; yet is this the worlds wise man, and that is all he hath, for all his doubts, and feares and tortures he puts himself to, that tho he be the wise mans fool, yet is he the fooles wizard.

CHAP. VIII.

Of Diſparagement, or Detraction.

REality and truth, are contented to be meaſured in their owne dimenſions; Emptineſſe and outſide ſeek advantage in the ground they would faine ſtand on, and wanting poſitive worth, would make ſupply by ſome comparative addition, and ſeem tall ([illegible]) by putting, in the ſame picture by [illegible], *Jeffry* [illegible] dwarfe, booted, ſpurr'd, ſworded, and half bearded too, with her hand ſtraining down to reach to his head; a right emblem of this part of Policy, which lies much in this way of raiſing a mans own reputation out of the diſparagemēt of another; much what (as ſome Ladies and Parſons are ſaid to do) by keeping courſe waiting-women and Curats. He muſt therefore admire no thing, praiſe no man, or but ſlightly (at moſt) and that, not without ſome pitty of his de-

fects, and wants: 'Twas said of our *Henry* the fifth, that he had something that *Alexander* had, but *Cæsar* wanted, who, tho he would not be flattered, yet he would be drunke; and he had something that *Cæsar* had, but *Alexander* wanted, who tho he would not be drunk, yet he would be flattered; but this Emperike of Policy must make the world beleeve, that he hath all that every man hath, and all that every man wants too. When a couple (the one poore, and the other covetous) were upon Election in the Romane Senat for a Proconsulship, *Cato* stood up, & disslik'd both; the one he said had nothing, th'other would never have enough; but this man pities every office and imploiment, as starv'd, and widowed, that he himself supplies not, and with a kinde of disdainefull commiseration bewailes the unfitnesses of every one besides, as no way weight for the businesse, without too many graines of allowance; were he but made use of, the State would presently

Hic nil habet, huic nihil sat est.

preſently become another *Utopia*, a *Plato's* Common-wealth; he is ſo far from *Knowing* (with *Socrates*) *that he Knowes nothing*, that he Knowes too much, how much he Knowes all things, and that's not enough neither, unleſſe he thinke that all others Know, that he Knowes, that he Knowes all things. Here lies a great part of the Myſtery of this Policy, to wound others by this falſe blow of detractive pity, that it may from the bleeding vems of their reputation, ſuck blood to put colour into the cheekes of its own; ſo far is he from the ingenuity of that noble *Theban*, that went home rejoycing that the City yeelded 300 men fitter for the offices to be then filled, then he himſelf: or from *Cæſars* way of glory who (as *Cicero* ſpeakes) beſt eſtabliſhed his own ſtatues, by erecting thoſe of Conquer'd *Pompey*. For what both *Dio* and *Tacitus* ſay of his ſucceſſour *Auguſtus*, that he did by the wretched ſucceſſion of *Tiberius*, project the glory of his

Dum Pompeij ſtatuas reponit, ſuas ſtabilit. Cicer. *Comparatione deterrima ſibi gloriam quærens.* Tacit.

his own Raigne. I look upon it as but a conjecture (at the moſt) of which they were neither of them niggards. When this Oracle of Policy pleaſes to ſpeake (himſelf) 'its good ſport to ſee how he wrings his browes to the hazard of disblocking his Periwigg, and to begg attention, how he weighs out and taſts his words to the hearers, as loath to inrich them with ſo great a Treaſure, tho all his Orient be but Coventry blue at moſt; no matter, it wants nothing but a trifling circumſtance or two, they call ſenſe, and pertinence. If another ſpeake (tho never ſo well to the purpoſe) he lookes on his watch, or meaſures his beard, or bandſtrings, or picks his teeth, and yawnes forth a faſtidious wearineſſe, to expreſſe ſome way or other, that his vacant eares want emploiment; or (as one ſpeakes) by a willing palſy in his head, he diſcovers that ſomething needs ſetling, and makes his elboe ſignify that ſomething wants his finger.

This

This is however the worlds *Achitophell*, only, there needs no miracle, nor prayer to turn his wisdome into folly.

CHAP.

CHAP. IX.

Of Complyance, or Neutrality.

THis is another great part of this Art of Politick Panier-making, to bend and twine the twig, into an interweaving, and taking in all sides, and so strengthening it by the indenture of its closer conveyance; the Italians have something like this, which they call the *finding a temper*, or compounding and marrying of crosse interests by something wherein they agree, and so far it may be yeelded usefull, as it fairely ayms at publique peace and atonement of differences, tho it very seldom hits, such is the loathnesse of mens spirits to yeeld to any thing of abatement in either expectations, or opinions; *Councels* have been usefull to the clearing up of *Articles*, but seldome to the laying down of *Arms*; and yet, there is no reason that the Popes conclusion should stand for good Policy,

no

no more then piety, who resolv'd in the beginning of the Trent Councell, that because a half reformation would not satisfie the Protestants, and a whole reformation would undoe the church of Rome, to make the breach and difference as wide, and irreconcilable as possible; nor his neither that said, that when once the sword of warr is drawn, the best way is to throw the Scabbard to the devill; no, a wiser then both of them hath said, that, *the beginning of strife is as the letting out of waters*, they will of themselves quickly wear the breach wider, and that, *he that medleth with strife is as one that takes a dog by the eares*, tho it be by both *eares*, yet he is *a fool that will be medling*, and this is he that is here meant, that aimes not, in it, at publique peace, but self-advantage, who by all his compliance and neutrality doth but lay himself (if any way considerable) as a block, or logg between the two sawing parties, and the teeth on either hand go through at every stroke,

Prov. 17. 14.

Prov. 26. 17.

Prov. 20. 3.

ſtroke, till they have cut him in the end to peeces; I confeſſe, it may be policy (ſometimes) to ſuſpend awhile for engagement in a contention, 'ſpecially if there be hopes of a quick agreement, or a probability of rendring a mans ſelf thereby the more conſiderable, to help friends, or weaken enemies, and ſo more to turne the ſcale when he appears; but to play the whole game upon the ſtrength of this neutrality, and have all at ſtake on't, it puts a man too much upon the hazard of an after game, and ordinarily to buy his ſafety at a dear, and often, a double rate, when either ſide prevails. As *Alphonſus* obſerved of the *Senenſes*, neuters in the Italian warr, and after made a prey to both ſides, comparing them to ſuch as dwell in the middle ſtory of a houſe, annoid by ſmoke from beneath, and urine from above. *Tiberius* is obſerved to uſe this kinde of policy ſucceſſefully; to the Senate he ſeem'd coy and declining of the Empire, while at the ſame time to

Nec amicum parit nec inimicum tollit.

Infra fumo, ſuperne urina vexentur.

the

the ſouldiery he gave himſelf out actual Emperour, knowing the intereſt of the one was the liberty of a Commonwealth, of the other the Donatives expected in an Empire, but this was in the firſt entrance on his deſigne; However, this willow twigg of Policy, ſets up his whole reſt on it, and would have it thought he had ſtudied men, and intereſts, and humours, and can finde the Knuckle to cut up every man and party, as exactly (as Martials Trencher-Artiſt could do by his hare and hen;) if therefore he be to deale with a cholericke man, he firſt ſtirs him to ſome paſſionate out-ſtray, or indecency, Knowing his good nature when the hot blood retires, will be apt to yeeld and gratify ſo much the more; if with a timerous man, he awes him with pretence of a great intereſt he hath in ſome Grandee; if with a melancholy man, he obliges him with the truſt of ſome ſecret, or dangerous deſigne afoot, of his own feigning; if with a laviſh man, he blowes him

primo deprendere morſu quo geſtu lepores & quo gallina ſecetur. Mart.

him with hopes of the neer death of ſome rich Kinſman that wants an heire, or of ſome project or other, ſuch as that of the Philoſophers ſtone, and how neer he himſelf is to the midwifeing that Embrio into the world; for a Covetous man he hath a purchaſe of land, wherein he hath made a diſcovery of I know not what mynes; for a Proud man he hath the worlds and his own admiration of him to ſupple and oyle him with; only if with a Crafty man, he is at a loſs, for then (if any thing) he would ſeem a foole, but he is too much one to do no more then ſeem ſo; he hath not enough of the Knave to act the fool cunningly, or little enough of the Fool to conceal the Knave handſomely.

CHAP.

CHAP. X.

Of Reservedness, or Closeness.

RIvers that run darkish and make little noise (tho it be through their own mudd at bottome) are thought deep, and the dish of meat that goes covered to the table must be thought choice and costly, and to lye much towards the bottome; and (like a botching Tailour carrying out his work) the cloak must be thrown over it, tho it be but old Cloths that come from the mending; (I confesse) it behoves this close piece of Policy to say little, lest he should be understood, and to make the world beleeve that he could say more, if he durst trust the Company, and were not under some state-sacrament of secrecy, and reservation, and tho he hath nothing of the Key of Counsell, yet he would be thought to have much of the Lock, and then he thinks the world will beleeve

leeve that the Key too hangs at his girdle, would but his truſt or judgment deſpenſe with him to make uſe of it. His ring and toothpick ſerve him, as Fools ſerve Lords, to entertain the company when he hath nothing to ſay. Theſe times travail much of this kinde of Policy in their heads, as well as their hats, both muſt be cas'd & cover'd that they might be thought of Beaver. This brazen head ſpeaks, as if he had written his minde before hand to the company, as *Hyſtrion* did to his friend *Ariſtagoras* on the meſſenger's bald head. The boy in *Plutarch* being asked by a ſtranger, what he carried ſo hid under his cloak? anſwered well, that he might know it if he would, that he therefore carried it ſo, that the other might not know it. An unaffected ſeaſonable reſervation, I confeſſe may paſs for a part of wiſdome, and the old rule may ſtand good with ſome limitation, ſo to be a friend, as a man may poſſibly come to be made an enemy, and

ſo

to be an enemy, as he may in time become a friend; but this pedler of Policy carries all under his Cloak, that men may take notice that he hath something there, and that they ought to know or think that it is something worth knowing; when it often befalls him as it did with Cardinall *Campegio's* twenty richly covered Sumpters in *Henry* the eighths Time, which when they were by chance overturned in Cheap-side, discovered nothing within them, but old shooes, and boots, and marrow-bones. However, rather then be left out from passing among the *Jura Regalia*, and so belonging to the *State*, he will be a *Concealment*, he whispers a Proclamation, and makes a great secret of a Lye in the last weeks Diurnal; he goes in bodily fear of his buttons not holding out, or rather not holding all in, and threatens his shirt dreadfully (when he hath one) to burne it, should it but know his designes, tho all is but some scab or itch of Policy, which he took the infection of

of at ſome Ordinary or Comm
tee; rather then not be thoug
a Polititian, he is contented to
taken for a ſpye, and to dye for
a State Martyr; yet is this t
Worlds wiſe man, and ofte
thought, becauſe he hath ſo litt
in his ſhop, to have the more
his warehouſe. It cannot be d
nied, but that he ſpeaks like a
Oracle, that is, ſeldome, doub
fully, and darkly, but 'tis not
much becauſe 'tis deep, but becau
'tis double. Get but once withi
this Pigeon houſe of Policy, an
you may without a Lanthorne ea
ſily grope out all his holes, or th
moſt ripe, or callow broods of h
Deſignes; and the oven tho ne
ver ſo cloſely ſtopped will appea
to want heat, as well as light, an
all his plots, when drawn to be bu
dough-bak'd (at beſt.) He is bef
read like Hebrew backward, for
the Sculler hath learnt to look one
way and rowe another, and to
give out the contrary of what
he means, to ſee by how that
takes, what entertainment that

which

hich he intends is like to finde. When all is done he is but the umbler to the ſhowe, he playes e tricks, but ſaies nothing, and beſt but the Haberdaſher of the all wares of Policy.

CHAP.

CHAP. XI.

Of Surprisal, or Advantage.

EVery thing by how much it the more ignoble, and coward ly, by so much the more it watch and catches at advantages ; Weesel will suck the Eggs wh the hen is off the nest, and a Carr on Crow will sit by and watch dying Horse ready to drop into t ditch: even fleas bite us most wh asleep ; as *Cruel as a Coward*, become a Proverbe, and no won der, for the same fear that mak him a Coward, makes him cru too, and to take the advantage a surprisall, because he dares n fairely put it to the hazard of Encounter, and (with all oth weak creatures) as thirsty as he of revenge, as that which w make him more dreadfull, and s cure both, yet 'tis a great piece his Policy, as to leave no injur unrevenged, so not to let the pa ty know who it is that takes it glorying

lorying not a little in the ſecrecy
f his revenge, as that which makes
more ſweet, and more ſafe, and
ore ſure too, beyond any preven-
on or after reckoning: as 'tis ſaid
f the Italian; he dares give God
e lye ſooner then man, & murder
man ſooner then ſlander him.
ut how not only unchriſtianly
t unmanly is it? to cut off *Samp-*
ns haire, or *Holopherns* head
hen aſleep? 'tis worſe then the
lling of a priſoner after quar-
r; he is not of *Alexanders* minde
at would rather loſe the day,
en ſteal the victory; nor of that
mperors neither, that meeting
ith his fearfull enemy after he
imſelf was made Emperor, and
ad revenge in his power, told
im, *he had eſcaped him:* no, ra- *evaſiſti-*
er like our King *Iohn*, who
aving firſt gotten a great ſum of
oney from his nobles, under pre-
nce of going to France to reco-
er his right, put ſuddenly to ſea
efore the others were ready, and
reſently turning back to land, got
s much money by Fining them
all

all for hindring his voyage,
that other that loſt his ſeal of
poſe, that his ſubjects might
for their renewed grants und
new one; rather then not be
venged, he would not much
to turne Turke as that King
offered to the King of Moroc
He diſſembles all injuries, but
gives none, theſe he keeps an
count book of, but engageme
he truſts his memory with, tha
he truſts his memory to be ſure
forget them. He is alwayes a ſl
to ſome Grandee of the times,
he may be a Tyrant among
Neighbours, and awes them te
bly with the great mans laſt no
or whiſper in his eare at parti
If he come to you upon buſine
he prepares you all the while
ſtayes, and propoſes what he ca
about at his taking leave; if
write, he leaves (as a great m
L. Bacon. hath obſerved) the main errand
his letter to a Poſtcript, as if alm
forgotten. He compliments
debtor into a forfeiture of
bond, and then Invites him
dinn

dinner, and way-laies him with a Sergeant, and hath a mortgage of his land ready drawn. He expoſes (rather then fail) his own wife to the luſt of his rich neighbour, and having ſurpriſed him, ſues him for a rape; he provokes and ſupples his Friend into a freedome of ſpeaking of the State, and then turns Informer; no leſs then both the devils parts will ſerve him to play the knave in; to *tempt*, and to *accuſe*. This is one of the worlds wiſe men, a mere Potthunter of Policy, that gives no more lawe, then a man may have in Weſtminſter Hall without money; and yet meaſured by his own rules he is but the Trapan of Policy (at the moſt) and inverts the order of his own great *Ends* forementioned, and makes his infamy ſerve his profit, his *glory* ſtoop to his *gaine*.

-perditiſſimi hominis eſt, illum fallere, qui non deceptus eſſet, niſi credidiſſet Cicer.

CHAP. XII.

Of Irreligion, or Atheiſme, (the laſt of the ſeven means of this Policy.)

VVE touch at Religion here no further, then concerns the ſubject in hand (that is) the abuſe of it, and that in two things, its *choice*, and *practiſe*, and in theſe the main things requiſite are *care*, and *reality*; for the choiſe of it, it ſhould be like that of a wife, not becauſe gaudy, or in the faſhion, but becauſe lovely and true: to take up a religion becauſe 'tis that of a mans Party, or moſt for his turne, or the religion on this ſide of the water where he lives, and as (we do by the Conſtables office) in *Neighbourrowe*, 'tis, as if a man ſhould think to finde the way to Heaven as to London, by the greater Track; yet herein lies a great part of this kind of Policy, to be carefull to owne no Religion that is laid by, nor to boggle at any that is

cried up; and to chuſe religion, as they do earthen diſhes by the ſound, or as Knights of the ſhires by the ſhout, or poll.

And for matter of *reality* in the practiſe of it, To uſe religion (but as men do Poſt-horſes) ſpurr it out through the ſtage of the deſigne in hand, and then throw it off to the Hoſtler (the Chaplaine) to walk it awhile (if he will) for taking cold, 'tis the high Rode of this kinde of Policy. Certainly if religion be worth the chuſing or uſing, 'tis for it ſelf, otherwiſe 'twil prove ill *charg'd*, and inſtead of reaching the mark, 'twill be ſure (in the end) to recoile in the face of the leveller; much what as he in *Rome*, who (to eſcape Proſcription by the Triumvirat) by wearing a patch on his eye, when he had thereby gotten his liberty, he loſt his ſight. Religion is not without a glorious Teſtimony from both ſorts of Enemies; From the moſt openly profane it hath the Teſtimony of its *awfulneſſe*, and from the cloſeſt Hypocrite that

that of *affectation*; How did it in *Samuel* and *Iohn* ſtrike an awe into *Saul* and *Herod*? how did it in *Jehonadab* and *Peter* draw an affection from *Jehu* and *Simon Magus*? you ſhall often ſee grace in a plain mean ſober man (while he is in the Company) binde Satan in the moſt boiſterous ſinner, into at leaſt a viſible reſtraint; you ſhall as often ſee the moſt atheiſtical Hypocrite force himſelf into a face and garbe of piety, and ſay to it (as *Saul* to *Samuel*) *yet do but honour me before the Elders of my people*; and certainly they are very bright beams of Majeſty that can ſo dazle and daunt the face of a moſt hardned ſinner; and they are very lovely colours of beauty, that the moſt practiſed Hypocrite deſires ſo much to paint with, but that's all, 'tis but to paint with, and ſo to ſet off his actions, and carry on his deſignes to the more advantage, and if that be all the uſe he puts religion to? why ſo much care about the Counterfeit? and if any more then that of co-

1 Sam. 15 25. Mar. 6. 20. 2 King. 10. 15. Act. 8. 24.

1 Sam. 15. 13.

-religentem esse oportet religiosum nefas. Gellius.

lour, why not more of care in the truth and practise? certainly he must needs be a very grown Atheist that is so *familiar* with religion (I mean the formes of it) and he is a very grosse fool, that is notwithstanding still so much a *stranger* to it (I mean the power and practise of it) it is to be feared that (however it goes with others) the Academy of Atheisme in these times goes up apace, wherein it takes its *Degrees*; first from *doubting* whether there be a God to judge and punish; to the next of *Living* as if there were no God to judge, and thence again to *wishing* there were no God to judge, and thence to *arguing* against those Truths by which he is to judge, and in the end to a *Concluding* that Religion in the power of it is but some fiery meteor, that the influence of those hot dogstars of the Times (Ministers) have drawn up, and kindled in the grosser *Region* of some sick and melancholy brains, and that (as it is with fire apt to catch in low-built thatched Cottages not

Palaces

Palaces or Caſtles; So 'tis with zeal or fervency in religion, it is not apt to kindle in large and high built ſouls. Thus, what men eagerly wiſh, they eaſily beleeve, and what is for their turne they are ſure to wiſh, he that lives as if there were no God to puniſh, I dare ſay his own heart can tell him, that he wiſhes there, that there were no God to puniſh; and we have the Authority of him for it that beſt knowes the heart of man, that if the *Fool* once *become Corrupt and abhominable in his wayes*, he will quickly *ſay in his heart there is no God*. Theſe ſeven are the ſeven illiberall ſciences, of this the worlds great Artiſt in Policy, and all ſeven (we ſee) do yet make him but the eighth wiſe man when all is done, and, as 'tis ſaid of the Mountain *Hamus*, that ſeven moneths of the year 'tis very cold, and the reſt of the yeer 'tis Winter; ſo may itbe ſaid of this Policy, theſe ſeven of its means and rules are lame, and the reſt halt down right; I will ſay no more of

Atheiſmus { *vita voti*

Pſal. 14. 1.

Sapientum octavus.

Stratonicus. the whole ſeven but as the Philoſopher did when he ſaw a vain proud gull, he wiſhed (he ſaid) that all his friends were but ſuch as the man thought himſelf, and all his enemies ſuch as he was; ſo when I ſee one of theſe Politick Overweeners I know not what more to wiſh, then that all my friends were but as wiſe as he thinks himſelf, and if I had enemies, I could wiſh them no worſe then to be as very fools as he is.

Ariſtotle.

CHAP.

CHAP. XIII.

Of the Miſcarriages of Worldly Policy, and firſt, Of the ſhortneſſe and inconſiſtency of mans both life, and temper for the bringing of any great matter of Deſigne about.

THis Science of Worldly Policy hath its paſſive, as well as active Fallacies; of which there are ſpecially 4. which are as ſo many leaks in the ſhip, that if it ſhould eſcape ſtormes & ſhelves, will be ſure (however) all, or ſome of them to ſinke it in the end; and they are,

1. The ſhortneſſe and inconſiſtency of mans life, and temper, for the bringing of any great project or deſigne about.

2. The emergency of undiſcernable accidents that will be ſure to interpoſe.

3. The miſcariage of inſtruments that muſt be imployed.

4. The Competition and Yarcounter of adverſe Parties that will hinder.

Magnarum rerum tarda molimina, natura non facit saltum.

Great Designes are like great wheels, which if they move too fast, will fire themselves, great matters require slow, and equall motions, and like nature would by no means hop, or stride out its way. Nature we see in her productions proceeds by small, and almost undiscernable approaches, and pauses to her ends; how many easy advances doth she make in bringing an acorne to become an oake? you may better say 'tis now grown, then that 'tis now a growing. Every shrub puts gently forth first sap, then buds, then leaves to cloath and keep those warme, and then blossomes, and then fruit; and as nature thus by previous dispositions steals the forme of every thing into its matter it hath to work on, so should every great designe do too, 'tis against the nature of wisdome to be violent, and against the nature of violence to be constant. *Tacitus* tells us that heady Counsels must have dispatch, sober ones thrive by delay. A plot should

Scelera impetu, bona consilia mora valescunt Tacit.

be

be like a well built ſhaire-caſe, the aſcents ſhould be eaſy, the footings deep, convenient Landings, or (as they call them,) half-paces to take breath in, and if need be look about a man, ſufficient light, not too much winding, no more then ſteepneſſe, leſt, if a man run up too faſt, his head go round at the top, and ſo his early riſing may do him hurt. But (however) let the Plot require never ſo much an eaſy pace, Life will (as *Iob* ſpeaks) be riding *Poſt* do what a man can; and then *David* will tell him the iſſue, *his breath goeth forth, he returns to his duſt, and in that day all his thoughts periſh.* And for that relief of this ſhortneſſe, and uncertainty of life by the Spaniſh way of entailing plots upon poſterity (as the *Chineſes* do by their purſlane pits) Laying the ground of a deſigne poſſibly in 54. to be acted in 82. the reverſion ſeldome holds good. Poſterity is apt to overlook contrivements of the Age paſt, as unwilling to hunt a foil'd

Iob 9. 25. Pſal. 146. 4.

foil'd chase. But besides this leak of life (Mortality) there is an inconsistency in the *temper* as well as *life* of man; a man is many men in a few hours, and that which pleased yesterday, is to day flat and stale. Between (at least) the prejudice of Youth, and the Dotage of Age, the same Designe pleases and displeases irreconcileably; so that he that would carry on the same Plot in a stedfast equality of progresse and liking, must be able to command *Time* to stand still with *Josuah*, *Age* to go back as in the Diall of *Ahaz*, and *Youth* to renew as in the Eagle; which being impossible, it falls out very often as *Lewes* the Eleventh was wont to say of some of his Chaplaines that had great Libraries, but little Learning, that they were like such as had crooked backs, they carried a burden about with them that they never saw in all their lives; and such are these great Designers, they most-what travail under a burden all their dayes,

Inter juvenum prejudicia & senum deliria cadit Consilium.

dayes, and like a Cammell lie down under it, but never see it untill death take it off them, and them off it.

CHAP.

CHAP.

CHAP. XIIII.

Of the Emergency of undiſcernable Accidents that will be ſure to interpoſe.

THe Philoſopher hath a good obſervation, that he that conſiders not enough what may be, concludes too ſoone what will be; and in Logicke a man muſt conclude from the more particular or ſuſpicious of the Premiſes: now who can ſufficiently foreſee all the intercurrencies and perplexities that Time, and Chance may caſt up and puzle a Deſigne with, in the whole Method, and conduct of it through? Who can ſo play the game as to prevent all the blots that thoſe Dice of Time and Chance, may put the beſt Gameſter of them all upon? Who could have foreſeen that miſtake at the Siege of *Perugia* in *Italy*, where when the Enemy was ready to have entred the Towne, had forc'd the Gate, and there remain'd nothing but

Qui ad pauca reſpicit de facili pronunciat. Ariſtot.

but the Cutting of a chaine, to make the way through it easier, upon one of the Assailants crying *Give back*, (meaning, that he might have the fuller blow to the Chaine) the rest mistaking it for a word of Command, they all ran back, lost the taking of the Towne, and were pursued in great disorder to a very great losse? Or that other in that great last Battle fought between *Cæsar* and the younger *Pompey*, for the whole world at *Munda* in *Spaine*, where King *Bogud* an Auxiliary on *Pompyes* side, when *Cæsar* had given the day for lost, wheeling about with his brigade to seise on *Cæsars* Campe, (where as the manner was) his treasure lay, it was by his own Party mistaken for a flight, and followed by the enemy to such a disordering of *Pompeys* Army, as lost the day, and the world together on *Pompeys* side; upon which and the like miscarriages the Historian concludes, that men do not so much counsell things, as things do counsell men. All is not dispatcht at the

Concilia non dant homines rebus sed res hominibus Liv.

the Councell Table, much muſt be left to be done upon the place, and between theſe two, there is (often) as much difference, as between the ſame Fencer and himſelf, in his School, and in the Field; nor will the utmoſt dexterity and exactneſſe of contrivance here any more ſecure the ſucceſſe; the more curious the workmanſhip, the ſooner out of frame; a Lute will ſooner be out of tune then a Bagpipe; ſo true is that of the ſame Hiſtorian, that theſe ſubtleſt Deſignes are (for the moſt part) in their beginning full of hopes, in their middle full of difficulties, and in their end full of dangers, like a ſalt Candle, they blaze a while, at firſt kindling with hopes and ſparklings, but they quickly wear on into Theeves, Leaks, and Snuffs, and they go out at laſt in Smoke and Stench. 'Tis blinde chance rather then fore-ſight, if it prove otherwiſe; and if *Caſar* himſelf had but miſcarried, he had been another *Catiline*; 'tis ſaid of him (*Catiline* I mean) that he and his adherents

Conſilia calida prima ſpecie læta, tractatu dura eventu triſtia. Liv.

Divitias, decus gloriam, libertatem, patriam, in dextris portarunt Salust.

Adherents did carry at once in their right hands their whole Fortunes, Families, Honours, Liberties, and Country. *Cæsar* and his did so too, but for that one that sped in doing so, how many thousands have hereby utterly miscarried? Plots of this Kinde are like that of the Philosophers stone, wherein men still perswade themselves the Designe had undoubtedly hit, but that something in it unhappily miscarried.

CHAP.

CHAP. XV.

Of the Miſcarriage of Inſtruments that muſt be imploi'd.

GReat matters require (tho few heads) yet many hands. An Inſtrument of many ſtrings requires more fingers then eyes. All are not of the Councell of Warre, that carry on the Work in a Battle; Nor is ſitting at the Helme all, there are many ropes to be tugg'd at in a Ship, which if any one ſlip, it puts all in hazard. But here (it will be ſaid) this Art of Policy is not without its Rules for reliefe, and ſecurity in this behalf; and that both for the choice, and entertainement or reward of inſtruments. Firſt for their election, and choice, the rule is, They muſt be equall to the imploiment, and neither below it, nor above it; if below it, they'l not reach the marke, and if above it, they'l carry over; a rule (I confeſſe) that would hold pretty

—*Paria negotijs et non ſupra.*

pretty-well in naturall agents, th
do (as Philosophers speake) wor
uniformly, and alwaies in the u
most sphere of their activity wit
out any Arbitrarines or electio
in their action, (suppose a swor
or hatchet fitted to the hand) bu
they are voluntary agents (men
that must be here made use of
that have their own distinct *end*
and (may be) eccentrick ones
from his that doth imploy them;
and how certainly diverse Cente
will disturbe and perplex or (a
least) retard the motion, a piec
of iron betweene two Load-stone
will easily discover; so hard is it,
first to finde out such Arithmeti-
cal and Comensuratly elemented
Instruments as will neither too
much coole, nor inflame the de-
signe; or if that were possible,
how hard is it to hold them in a
single and uniforme Line of mo-
tion to the right End? But will
be said, the next rule (that for
their *Reward*) will here step in
and help, and that is, That re-
wards must be so mannag'd, as
that

hat they keep the inſtruments in reath, and hope, and ſenſe of uty, and ſo, as neither on the ne ſide they ſtarve induſtry, nor n the other ſwell ſelf-reflections f merit; (that is) ſo fill the ile of hope, that they breake ot the cordage of Faith; as if men were Camells that will tra-vell as long as the provender is held to their mouths. But how hen ſhall a man finde out the *maximum quod ſic*, or *minimum quod non* (as Philoſophers ſpeake) of this indiviſible point of pro-portion or ſufficiency? That is (in plaine Engliſh) how much gold will ſerve turne to lock up this mans lips, or a Cordiall to warme the others heart without enflaming it? The Jewiſh Rabbins obſerve the cauſe of *Jeroboams* revolt to be, that he was prefer-red no higher, then from a collect-orplace of the Tributes of *Ephra-im* and *Manaſſeh*, to that of the overſeerſhip of the building of *Millo*. And how ſhall a man be ſure, that in as much as he himſelf will

Beneficia eusq; Lata ſunt dum exolvi poſſunt, cum antevene-re pro gratia odium redditur

will be apt (as tis usuall) to kick off the ladder by which he gat up to the top of his hopes, because the Ladder should not stand to upbraid him, nor shew another man the way; how (I say) shall he be sure, that that man who holds the ladder will not turne it before he get up, and so attempt to get up in his stead? He that is unwilling to make a returne by deserving a favour, wishes him not to be to whom the return should be made (saies *Seneca*) And the Architect that built the strong Fortresse at *Narne* in *Poland* had for his reward his eyes presently put out, lest he should Build such another. *Dionysius* would not make use of a Barber, because he knew there were, that would give him more to cut his throat, then he would give him to cut his beard; and he was a wise man that said, he would never trust that man that himself had made mercenary. Pope *Alexander* the Sixt, his Bottleman stands for this upon record,

Nam qui putat esse turpe non redere non vult esse cui reddat. Senec.

who

ho gave the Poiſon'd wine to the
ope and his Son, which he had
epared for a Company of rich
ardinals (invited by him to din-
er) whoſe Heyre he alwayes is
y the Charter of his Father-
ood. But yet a third Rule offers
pply, and that is, Power and
Authority muſt never be both
oyntly put into one hand, but ſe-
veral ones, that they may checke
nd ballance one another; a great
man ſaies *Tacitus* ſhould beſtow
the higheſt Honours on thoſe of
his blood, but the ſolid'ſt on
thoſe of his love; among the
Turkes the *Aga* greateſt in Power,
yet is in Authority inferior to the
meaneſt Baſhaw; but it hath been
often enough ſeen elſe where, as
well as in the Caſe of *Cæſar* and
Pompey, that Power will quickly
gaine Authority, and that Au-
thority without Power, is but (as
Lucan ſpeakes of *Pompey's*) the
ſhadow of a bigg name. 'Tis
a vaine ambition of man, and in-
deed no other then an invaſion
of the prerogative of God, to
go

Poteſtas et Authoritas non ſunt junctim uni ſubdito committenda--Sic Veſpaſianus, Cæſar Domitianus Prætoram cepit, ejus nomen--edictiſq; præponebatur, vis, penes Mutianum--ſic Otho honor Imperij penes Titianum fratrem, vis et Poteſtas penes proculum: Tacit. Neminem unum præ cæteris magnum facere. ſed plures, nam ſe invicem cuſtodiunt. Ari. Pol.--Stat magni nominis Umbra: Lucan.

go about ſo to weave his Deſigns
(as he) into the naturall deſire
and wills of Voluntary Inſtrumen
as to get them effected as thei
as much as his.

CHAP. XVI.

Of the Competition and Rancounter of adverse Parties, that will be sure to hinder what they may.

WHile these State-Chymists are at work, all the world beside is not like to be asleep; the *Cobweb will not so cover the spider*, but he may be seen at his work (at least) by such as their own danger or interest keeps awake. Adverse parties are like scales, the one's going up, brings down the other, or rather like Buckets in a well, the emptier goes down, but not without a justle most-what in the passage; 'twere easy scaling a Fort, if there were none within to make resistance, and 'tis as hard so to twist a very long fine thred, or cord, as it shall not break in the pulling, if held fast at both ends; and if there be a distinct third party, that, in common Policy, will keep the other two at work, for its own safety; that the stronger of Isa. 59. 6.

the two do decreaſe, and the oth
not too much encreaſe, is alwa
the care, and intereſt of the thi
we ſee it in *Geneva*, and ſome oth
little States (eſpecially in *Ital*
that make themſelves conſidera
by this way, ballancing far grea
neighbouring parties.

Man is naturally a Congregati
Creature, and ſociety is very a
to disband again and corrupt i
Parties, and Parties as apt
multiply and widen differences, a
thoſe to awaken jealouſies; N
in all theſe tuggings & croſs-tra
melings of Parties, 'tis hard not
lie open ſome way to diſadva
tage, but impoſſible to prevent
retardment of motion. Parties
like Brambles that grow at b
ends, where the croſs-influen
and encounter of the ſapp, is
to wither it in the middle;
rather like the Serpent called
Amphiſbena, that hath a head
either end, neither of which
move without the conſent of
other, and if they ſtrive, th
tear the body in pieces; ſo tru
th

that of the Prophet, they do but *hatch Cockatrice eggs, and weave the ſpiders webb*; all hangs but by a tender thred, *and their webb cannot hide them, and that which is brought forth becomes a viper*, and eats out the bowels that gave it the Conception. We ſee then in theſe Circles of Policy (as well as others) crooked lines do but ſeldome, or by chance hit the Center; ſo that (as *Cato* ſaid of the Augures of his time) he wondred when they met how they could hold from laughing in one the others faces, and 'tis no leſs a wonder how theſe Maſters of this kinde of Policy can meet upon any other tearms, knowing how they abuſe the world in paſſing as they do for wiſe men. That Roman Captain was a reſolute and wiſe man, that when the Augures in a march ſtopp'd the whole army, while they would needs conſult a bird that ſate by the way ſide; he took a bow and ſhot at the Bird and killed it, telling the Augures, that ſuch a bird as was not able to tell her own Iſa. 59. 5. ver. 6

Fortune was not like to foretell that of the Armies, and ſo marched on with never a whit the worſe ſucceſſe; And certainly a man may quit all theſe Rules of this kinde of Policy, and proſper never a whit the leſs, and as I have known one (for triall ſake) take one of our weather Almanacks, and of the dayes of the whole yeer written dry for wet, and ſtormy for calme, and hath hit it neerer then the Book; ſo, may a man croſs all theſe rules and finde their contraries no leſs ſucceſsfull. *Auguſtus* in his conference with *Tiberius* about who was capable of ſucceſſion in the Empire, concluded *M. Lepidus* capable, but that he ſcorn'd it; *G. Aſinius* greedy of it, but not weight. L. *Arruntius* not unworthy, and poſſibly daring enough; but the Hiſtorian concludes, that the other two beſides him that ſcorn'd it, were

M. Lepidum dixerat capacem ſed aſpernantem: G. Aſinium avidum at minorem: L. Arruntium non indignum etſi caſus daretur auſurum -omneſque præter Lepidum varijs mox criminibus ſtruente Tiberio Circumventi Tacit: Concilium cui impar erat fato perſit Idem.

quick

quickly cut off by *Tiberius* his trains, and that he himſelf was ſain in his competition with *Caius*, to commit all his Counſels to Fortune, Scorne(we ſee) is more ſecure then ambition, in the greateſt of theſe Deſignes.

But this is not all, ſuppoſe theſe Figure-flingers of Policy (as *Geographers* ſeem to do by all their imaginary croſſe Circles) do catch the world in a net, and by all their ſtopping, draining, pumping, keep the ſhip from ſinking under all theſe Leaks, and it fare better then it did with *Pauls* ſhip, and *fall not in where two ſeas* of Faction *meet*, yet God hath ſtorms, and rocks, and ſhelves to ſplit it on, that cannot be prevented, or foreſeen. He hath an overruling influence of Providence in all the affairs of men, and that hath an infinite power, and reach, and that which is infinite can be no more excluded, then confin'd; his wheel of Providence leaves out no waſt water that it cannot take in and make uſe of; he cannot be made a Neuter, Act. 27. 41.

and he will not be made an *Ædile*, only to overlook the ſports; and he is allwayes a ſworne enemy to all theſe invaders of that Title of his, *the only wiſe God*, and he *laughs them to ſcorne and hath them in deriſion*, there *is* joy *in heaven over one ſinner that converts*, and (it ſeems) too

1 Tim. 1. 17.
Pro. 1. 26.
quod Deus loquitur ridens id in lege lugens.
Luc. 15. 7.

'Tis

'Tis (as Hells Triumph) so Heavens Scorn, to see
Earths Wit to fool it self (thus) into Misery.
Hell is the Forge of this accurſed Art,
(Or rather Cheat) by theſe her Trains to ſtart,
False Hopes on Earth to blow up Heaven:
When the ill fixed Engines do, (all Seaven)
Serve but to blow Earths Confidence to catch
Larks when the Heavens do fall, while by th' match
Hell gets the Ruines of the Mine, to fill
Her own vaſt Gulfe, and Earths vain Hopes to ſpill.
Earth is the Stage to both, the Tiring-houſe Hell is,
Spectator Heaven, the Exit of each Scene a Hiſs:
Death drawes the Curtain, and when that's done, 'tis Hell
That ſhares the gains, doubling their pay that acted well.

The Second Treatise.

CHAP. I.

Of Moral Prudence.

THe former Treatise is but the Foile and *Antike Maske* to the *Scene* which followes. *Moral Prudence* is that which is more especially intended; *Moral Prudence* hath a double Capacity or Station in *Morality*; either as a Practicall vertue, or as an Intellectual Habit; in the first place it holds; *Prudence* hath been Anciently reckoned one of those 4. which have been usually called *Cardinal Vertues*, viz. *Justice*, *Prudence*, *Fortitude*, and *Temperance*; these have untill of late passed for distinct Vertues, but since, they are by some (and more rightly) made the 4. Elements of every Vertue or vertuous action which cannot be without them; *Justice* is the *Ballance*

lance of Vertue, whereby it weighs out, in every such action, to every one his right; *Prudence* is the *Level* of Vertue, whereby it aimes at its right *End*; Now because there are two faculties in the minde of man, the *Irascible*, & the *Concupiscible*, the first, that of shunning danger, the other, that of desiring pleasure, and pleasure and danger do (between them) very much beset and way-lay Vertue, the other two elements of Vertue, *Fortitude* & *Temperance*, the one is the *Sword* of Vertue, to cut its way through dangers, the other is the *Bridle* of it, to hold it in from pleasures that would otherwise draw and flocke it out of the way. In the second station that Prudence hath in Morality (that of an intellectuall habit) 'tis one of the 5. so called; the first of them, *Intelligence*, is the *apprehensive* Treasury of common Principles, the 2. (*Science*) is the *Demonstrative* faculty of drawing conclusions out of those Principles, the third (*Art*) is the *operative* faculty of the minde producing

effects

effects extrinsecall to their causes, the efficient and end: the 4. *Prudence*, is the *active* faculty of directing actions morally good to their immediate Ends; so that *Intelligence* is of *Principles*, *Science* of *Conclusions*, *Art* of *Works*, *Prudence* of *Actions*, and the last of the 5. which is *Sapience* is the *Ordinative*, or *Dispositive* faculty of the minde imploying and regulating all the other 4. to their highest and supream end, and so is no other (indeed) then a kinde of *Moral Theology*. Now of these 2. severall Capacities of *Prudence*, that, of it, as a *Practical* Vertue, and that of an *Intellectual* habit, the last is more especially here intended, having its seat more in the *minde*, as the other hath its more in the *will*; yet so, as neither of them is excluded, they being but as the Councellour and Solicitour in the same Cause, or Action; the one to advise, the other to prosecute; the one the wheels, the other the finger in the same clock; and in this sence it is, that the scripture

ture calls *Sergius Paulus* (tho yet ignorant of the way of life) a *Prudent man.* Act. 13. 7. And herein we must again follow the method of Practicall Sciences, and begin with the end, and so come to the means conducing to it, there being in the *minde* of man severall motions, or effluxes towards both. 3 towards the *End*; *Proposal*, *Intention*, and *Fruition*; and 3 towards the *means*; *Enquiry*, *Election*, and *Application*.

This Treatise may seem too long and manifold for the subject; Morality (I confesse) is but the handmaid to Divinity, and yet, so she may be usefull too in treating of the mistresse her self. I dare not say, that 'tis a stock to graft that on; or a blew to the better taking that right black, or that the light of nature kindles the light of grace (an ancient father of the Church was censured for it) yet why *Morality* may not be said to be a degree of approximation, tho not of Participation to *Divinity*; a degree to it, tho not of it: I cannot see.

I am ſure our Saviour is ſaid to love the young man in the Goſpel for it, and that it is a very uſefull as well as gracefull ornament (at leaſt) of Divinity; and ſuch of which it may be ſaid as it is of the ayre, compare it with the Heavens, and 'tis a kinde of earth, compare it with the earth, and 'tis a kinde of Heaven; or of the ſpirits in our bodies, compare them with the ſoul, and they are but body, compare them with the body, and they are a kinde of ſoul; ſo compare *Morality* with *Divinity* and 'tis but ſenſe, compare it with Senſuality and 'tis a Divinity.

CHAP.

CHAP. II.

Of the End, or Ends of Moral Prudence, and first of Peace.

THe Immediate End of *Moral Prudence* is Moral *happineſſe* (for that which is divine is to be ſpoken of elſewhere) which being the End of *Chriſtian Wisdome* may (together with theſe) make up a third *Treatiſe* (if theſe finde acceptance and God afford aſſiſtance.) But this End of Moral happineſſe tho comprehenſively but one, yet doth it take in to it, 4. things more eſpecially conſiderable in it, and they are *Peace*, *Safety*, *Contentment*, and *Uſefulneſſe*. It may be wondred why *Truth* puts not in here for a ſhare, but it muſt be conſidered that the ſcience is *Practical*, and *Truth* is here rather a Guide, then an End. If *Nature* be the Worlds *Mother*, *Peace* is its *Nurſe*; Plenty, Civility, Arts, all draw their grouth and

and ſtrength from her breaſts. Next
Luc.2.14. to *Glory to God on high*, the higheſt
End of man is *Peace on Earth*. God
Deut.20.10. in the juſteſt *Warr will have peace*
Num.31.19. *firſt offered*, & if not accepted, will
have all that is imployed in ſuch a
Warr *firſt purified before admitted*
againe into the Campe. Society is the
Guardian of man, Peace the Guar-
dian of *Society*, without which 'tis
but a heap, a Rout. 'Tis *Peace* (ſayes
Solomon) that keeps the kings throne
ſtanding & the Hinds Plough a go-
ing. He is a monſter that with *Cain*
ſcorns more to be his Brothers *kee-*
per, then his Brothers *Butcher*, & 'tis
Gen.4. Keeping the peace, that makes eve-
Gen.3.15. ry one his Brothers Keeper. One of
the firſt, & greateſt curſes was, that
of *enmity* between the firſt & grea-
teſt of ſinners, the Serpent and the
Woman, and between his and her
Seed; I confeſſe the continuance
of that at Length proved the gre-
teſt bleſſing, but no otherwiſe
Eph.2.15. then as it proved *a making Peace*.
The End of Warr is Triumph, but
the End of Triumph is Peace, and
that is the greateſt Triumph in the
world,

world, *the Leading Captivity*, a triumphing over Warr it ſelf, and a Leading even that *Captive*, and the Chariot of that Triumph 'tis *Peace*. So that the uſuall phraſe (*A Gallant man*) tho it be the Language of Warr, yet, is it the more proper merit of *Peace*, for thats the End of the End of Warr, Triumph: and 'tis the End that gives all dignity, deſirableneſſe, and true gallantry to the means; for (if we beleeve *Solomon*) he is a gallanter man that *rules his own ſpirit* in *Peace*, then he that takes the *Town* by *Warr*; and it is an *honour* (ſaies he) *to a man to ceaſe from ſtrife*. *Warr* is but the mutuall claſhing of the ſteel and flint, that wears out one another, and brings forth nothing but fire; *Peace* 'tis the Balme, the Reſtorative that heals the wounds and repairs the decayes of Warr; Warr 'tis but the ſcum of pride, *only by Pride comes Contention*, *Peace* 'tis the *oyle of gladneſſe*, *the meek ſhall inherit the Earth, and ſhall be refreſhed with the multitudes of Peace*.

Latius regnes avidum domando ſpiritum quam ſi— Pro.16.32.

Pro.20.3.

Pro.13.10.

Pſal.37.11.

The

The higher we go, ſtill we finde the more *Peace*, the higheſt region of ayre breeds no ſtormes, the ſtarrs have the ſtrongeſt influence in their conjunction, their oppoſition is but diſtance, not diſtaſt; the Angells, tho there be Legions among them, yet no warres; they go as willingly *down*, as *up upon the Ladder*, without juſsling, and their Lord himſelf *he is our peace, there is peace in heaven, and (therein) glory in the higheſt*, 'tis *Mount Sinai* that is ſo *ſtormy, Jeruſalem which is above is free.*

Gen. 28. 12.

Eph. 2. 14.
Luc. 19. 38.
Gal. 4. 26.

CHAP.

CHAP. III.

Of Safety.

Peace and her daughter *Plenty* both, make up but the *Avenues*, or *Outworks* (at moſt) to the *Fort* of *Safety*. Peace without it is but a reſpite, a ceſſation, a breathing, a bare Truce (at beſt) Plenty without Safety is but *Damocles* his Banquet with a pointed ſword hung over his head the while, tyed but by a ſingle hair; a very *Mouſetrap*, where the *Ordinary* may be good, but the reckoning his ruine. Every thing naturally purſues its own ſafety, and preſervation; and will rather quit *Peace* it ſelf then *Safety*; Ayre rather then not make way to the Center of its *Safety*, will tear (we ſee) in pieces the ſolid Earth, and Water (as weak as 'tis) rather then not finde that of hers, will eat its way through very rocks and mountains. The great and dreadfull warr of Thunder in the Clouds, 'tis but

but the mutuall charge and encounter of fire and water in pursuance of self-preservation, all natures quarrels are about it, and neither Lawes of God, or man binde so farr to the *Peace*, but that a man may make a sacrifice, a Peace-offering even of peace it self to Self-defence. Every man is intrusted with himself upon that account, and he that justly pursues it not, he is his own traytour; there was never any creature beside man that willingly kill'd it self, and those that do so, aime tho amiss at some kinde of *Safety*, a *Safety* from want, or pain, or shame, or some other mis-feared danger. Now how necessary *Prudence* is to the attaining of *Peace* and *Safety* both, *Solomon* (out of his own fullest experience) will best tell us, that as *there is no Peace with the fool, he will alwayes be medling*; so there is no *Safety* to him, for a *prating fool* (he sayes) *shall fall. He that shakes his hands from bribes, and stops his eares from blood, and shuts his eyes from evill, his dwelling*

Pro.20.3. Pro.10.8. Isa.33.15,17.

(the

(the Prophet tells us) *shall be on high, the place of his defence shall be the munitions of Rocks, bread shall be given him, and his waters shall be sure*; there is a *Plenty* in his *Safety*, *munitions of Rocks*, and no less a *Safety* in his *Plenty*, *sure waters*; nay another tells us *he is a Rock*, a *Tower*, a *Fortresse to himself*, all the waves, and flouds, and storms of mischief cannot beat him down, or so much as shake him; no, they shall all have the worst on't, in their utmost of assault, and come off broken on his still same solid permanence. He can (with *Anaxarchus* to *Nicocreon*) write a *Challenge* to *Tyranny* it self, and tire (at once) its wit as well as power of torment and enjoy both it, and this his End of *Safety* too in it, as beeing (in all that is considerable) out of reach, in the utmost of what can be suffered.

Ier. 6. 27. -totus teres atq; rotundus in quem manea ruit semper fortuna. Sapiens sibiq; imperiosus quem neq; pauperies neq; mors neq; vincula terrent. -quid me perferre patiq; indignum cogis? Justum & tenacem propositi virum non Civium ardor prava jubentium non vultus instantis Tyranni mente quatit solida. Horat. Tunde farcula Anaxagoræ -pænas fruatur fortis Mart.

CHAP.

CHAP. IIII.

Of Contentment.

IF *Peace* eſtabliſh the *Throne* of *Happineſſe*, and *ſafety Guard* it, 'tis *Contentment Crown's* it; if Peace be natures Nurſe, Contentment is the milke, if ſafety be the Fort, Contentment is the Magazine: Peace without Contentment is but Lethargy, Safety without it is but a Priſon, but Contentment without both, is a *continuall feaſt*, a Kingdome: if without following *Peace* a man becomes his own *Enemy*; if without endeavouring *Safety* he be his own *Traitor*; without enjoying *Contentment* he is his own *Troubler*. The proud man hath no God, the unpeaceable man hath no Neighbour, the diſtruſtfull man hath no Friend, but the diſcontented man hath not himſelf. 'Tis not in the rich fooles full Barnes, nor in *Ahabs* raviſhed Vineyard, nor in *Achitophels* Knacke of Wit;

no

no nor in Wiser *Solomons* de
bought Experience, no, tis
quiet Contentment of Spirit
a man possesses himself: a
may pick a quarrel with hi
in the midst of outward peace,
he may affright himself and
come his own Goblin in the
of safety, and feare where no
is, without this Charme of
Contentment. Discontent
'tis the Divells tarrying-irons
bone he throws into almost e
mans mouth to gnawe upon,
break his teeth with: you
hardly finde a man that comp
not of some want, tho it be
want of his own will; thing
not right if they run not upo
vertiginous wheels of his own
cy; the poore man thinks
world unequally dealt, and the
man thinks so too, becaus
care together with the Keyes
so heavily at his girdle; the s
ler thinks the Souldier hath
money, and he againe that th
hath all the ease, the single
wants a wife, and the married

ants no leſſe in that he wants not wife; and men ſtrive to pleaſe as ell as vex themſelves by their n diſcontents, and flatter themlves in not doing what they ould do, by preſuming what they ould do, were but their conition other then it is; and ſo do t ſuborne their wiſhes to betray eir duties; every Eſtate hath its eights, as well as wings; we ſee e Jewells that a Crowne in the tſide is beſtucke with, we ſee ot the cares within that it is lin'd ith: The Schollars imploiment emes like that of the Silk-worme, very Play, when it is (indeed ith that) no other then an Eiſceration; the finger without oves gently, the wheeles within re wearing all the while: Every ate is of it ſelf (did we not beay it by our diſcontents) in an quall Capacity to the Exerciſe of ery vertue, and therein, of enoying this part of *Happineſſe*, *Conentment*; Chaſtity in youth, Temerance in Plenty, Bounty in Poerty; one calles them Martyr-

domes without bloodshed: The rich man hath wherefore to be thankfull, the poore man hath wherein to be humble, and not that only, but to be faithfull, yea and whereof to be liberall too; The *Poore Widow cast in more of Almes in her two Mites, then all the rest*; she cast in more then all because she cast in all; the rest gave secure of their store, whence they took what they gave, but she secure of her fountaine, whence she had that she gave, to give; and was her Charity: any whit Lesse, because her faith was more? 'Tis the end that gives the meanes both Exercise, and Encouragement, and 'tis Contentment gives vertue both Action and Reward; a wise man (saith *Plutarch*) wishes the best, expects the worst, and enjoyes both: many say's *Cato* blame me because I want, and them because they cannot want; when his Friend wished another that the God would give him what ever he desired, nay rather (say's he) that

Luc. 21.3.

—Ut velim ego potius quæcunq; dij dederint. Thymarides Iamb. in vit. Pythag.

they would give me to desire but what they give. The Athenians were well advised by *Demades*, to be contented with their own earth, for if they would needs be bestowing Heaven upon *Alexander*, and make him a God, 'twas the way to make him take their earth from them as a sacrifice. Erasm.

CHAP. V.

Of Usefullnesse.

PHilosophers tell us that every thing hath a double *Capacity*, or *Act*, the one of *Being*, the other of *Working*, and as that of *Being* is for *Working*, so that of *Working* is according to that of *Being*; and then if *Action* be the End of *Being*, *Usefullnesse* must be the *End* of *Action*; as good (we say) never awhit at all, as never awhit the nearer; the being, or (at least) the well-being of man depends much upon society, wherein he is to Exercise that his second Capacity or faculty of Action; so that *Usefullnesse* to himself, and the society for which he hath his *Being*, and in which he hath his *Well-being*, must needs be the End both of his *Being* and *Working*; and then it will follow, that the meanes and rules of that his working and well-being, must helpe and direct him to this his

End

End of *Usefullneſſe* in that ſociety; if he take up only a roome in the Hive and bring no Hony to it, he is but a drone, and no bee; but Chaffe in the heap of Corne, and but a glaſſe-eye in the body. *Socrates* got the name of the wiſeſt of Morall men by Organizing, and (as it were) enſouling the body of Philoſophy, and drawing it out of its Chaos into Limbs, and Action, and Uſe; and (as hath been ſaid) by *Coyning* the *Bullion* of it into *Money*, before which it was but a kind of Pedantry, & the Profeſſors were learned (as *Seneca* ſpeakes) but in their ſchooles, not lives; in their doubts, not deeds; and they did but as men in a Miſt, loſe their way by ſeeking it, and loſe their aime or Levell, by making the Levell the marke; and therefore he concludes thoſe men juſtly to deſerve the Curſe of Mankinde, that firſt brought up the diſtinction between *Wiſe* and *Good*. Since then the two offices of *Wiſdome* have been concluded to be *Election* and *Ordination*; the Chuſing of right meanes

for, and ordering them aright
their End. Now if Vertues whic
are the meanes Consist (as they do
in action rather then habit (the sci
ence it self being practicall) the
certainly the immediate *End*
Action must be *Use*, for what
actuall good can there be of go
in the mine; or of a Diamond in th
rock? as use gives things perfection
so usefullnesse gives them value.
thou be wise, thou shalt be wise f
Prov. 9. 12. *thy self* (sai's wise *Solomon*) e
a man carries his wisdome, bot
birds do meat to their young one
in their Beakes, not breasts;
is like him, that as long as he h
Plato's Book of the souls immort
lity in his hands, he was an
demick, but as soone as he had l
it by, he became an Epicure aga
if he be *not wise for himself*, h
Clergy will hardly save him, h
(at best) but a learned foole wit
out book.

CHAP. VI.

Of the means of Moral Prudence to its happineſſe; and firſt of Moderation, in Affections.

THe means of Moral Prudence to Moral happineſſe are Moral vertues, to ſpeak of them all, or but to number them aright, is more then ever any yet did; nor is it our buſineſſe here, having ſingl'd out but one of them (Moral Prudence) to ſpeak of, and this conſiſts eſpecially in 4. things; *Moderation, Recognition, Integrity*, and *Improvement*. The firſt of them, *Moderation*, hath her ſpecial exerciſe too in 4. particulars, viz. *Affections, Opinions, Diſcourſes, Expenſes*; firſt; in that of our *Affections*.

The minde of man is an inſtrument or ſtring, that would be neither too much ſtretched, or ſlackned, winde her too high, ſhe cracks, let her down too low, ſhe jarrs. *Affections* are the weights or plum-

mets of the minde, take them wholy off, and the wheels ſtand ſtill, ſet them on too heavy, and they quickly run out of order. *Rabſhakeh* would not treat with *Hezekiahs* Councellors of State; but with the *common people upon the wall*, and ſee what he could work on them, knowing well that if thoſe were once won, thoſe other, the Councellors muſt yeeld, or be delivered up: the Devill is a very *Rabſhakeh* in his attempts upon us, he is a Mathematician, and knows well enough, that *mota facilius moventur*, ſet but the weights on heavy enough, and the wheels muſt yeeld or break; and he is a Politician too, and knowes it is in vain to go about to cleave a block without a wedge, to make a warr without firſt gaining a party in the enemies Country; now our *Affections* are thoſe *common people upon the wall*, ſoon enticed, or frighted, the wedges that will be eaſieſt driven, as taking the quickeſt impreſſions of outward objects through their ſenſes, and therefore

2 King. 18.

2 King. 18. 27

'tis

'tis to these he applies himself, and not to those Councellors of State in man, the *understanding, reason, judgement*; and therefore our way is to deal with him, as *Elisha bad the Elders do with the kings messenger, to shut the dores and handle him roughly there*, or as *Hezekiah* advised those Commons of his *to answer him not to a word* of all his threats or Offers. 2 King. 6.32. 2 King. 18.36

Now these *Affections* of ours which we are thus to hold in, and moderate, they are like the stones of *Henhinge* in Wiltshire, 'tis as hard to number them, as to remove them; wholy to remove them by a stoicall Apathy, 'tis in vain to pretend to it; the Butchers dog in *Laertius* best confuted the most disaffectioned of all the Stoicks (*Pirrhon*) who walking with his Scholers, whom he had taught not to beleeve any of their senses, or own any of their affections, was glad at last when the dog had almost worried him, to cry out, *O take away the dog*, we may strive *at it, but 'tis impossible* *Difficile est hominem prorsus exuere Laert.*

wholy to put off man. And for the exact number of these our affections 'tis as vain a thing to seek out that too: 'twill be enough to touch at some of the chief of them, they are all of them, the effluxes and puttings forth of those two forementioned faculties in the minde, the *Concupiscible*, and the *Irascible*, of desiring, and of shunning; from these two, according to their severall suitable objects (*good* and *evill*) the two first affections are *Love*, and *Hatred*. This affection of *Love*, if the object (*good*) be at hand, 'tis *joy*, if further off, 'tis Desire, if yet much further off, 'tis *Hope*; against on the other side, if the object (*evill*) be at hand, 'tis *Grief*, if removed, 'tis *Fear*, if much further yet removed, 'tis a kinde of *Dedolency* or *Security*; and as it is in Looking-glasses, from the first that takes the face, by reflecting each from other you almost lose the face at the 4. glasse, and it becomes a scarce distinguishable mixture: so is it in these removes of *Affections*: for exam-

ple

ple; in the affections of *Pity*, and *Envy*, *Pity* proceeds from *Love*, and yet it hath the object of hatred (*Evill*) and so *Envy*, it proceeds from *Hatred*, and yet it hath the object of *Love* (*good*) so is it with *Anger* too, it hath this kinde of mixture of *Hatred* and *Love* both in it, we hate in it the *Evill* or hurt of the offence done us, out of the *Love* we bear to that *good*, of which that *evill* or hurt deprives us; and hence are best drawn the Rules for this Moderation of our Affections, and they are specially two, one of *mixture*, the other of *Diversion*.

First, we see they are of a mingling nature, and therefore the best rule for abating them is not so much to go about to restrain them, as to mingle them; and so cure them (as *Galen* speaks of distempers in the body) by their *equall* contraries, distempers hot *ad* 2. by med'cines cold *ad* 2. (as he speaks) *& è contra*. Do we *love* any thing too much? consider whether in the same thing,

there

there be not ſome thing worthy of *hatred*; poſſibly its difficulty, its inconſtancy, or its inſatisfaction may be worthy at leaſt of diſlike; again do we *hate* any thing too much? conſider whether there be not in the ſame thing ſomewhat worthy of *love*, poſſibly the uſefulneſſe, the amendableneſſe of it (at leaſt) the Makers wiſdome and bounty in it deſerves *love*; and ſo in the reſt, in that which we joy in, we may finde ſomething to be *grieved* for, in that which we *grieve* for, we may finde ſomething to rejoyce in, in that which we *fear* ſomething to hope for, in that which we *hope* for, ſomething to *fear*, theres none of them, but if we temper not them, they will diſtemper us.

For the Second Rule, that of *Diverſion*, theſe Affections of ours are like ſtreams, you may ſooner divert, then ſtopp them. Do we love any thing therefore immoderately? Love ſomething elſe beſides, and (if poſſibly) more: do we hate any thing too much,

much? turn it off, or (at leaſt) ſome of it, upon ſomething elſe, and, if poſſible, finde out ſomething more to be hated; there is nothing but God, and ſin, but we may finde ſomewhat elſe to love or hate more then it. And for *Anger*, ordinarily the buſieſt, and moſt impetuous affection of all the reſt, be ſure to uſe both Rules for its *moderation*; there is ſomething ſtill to be found in that which we are angry at, that deſerves our love, elſe (being of a mingled nature as above) we could not be angry at it, nor any more *hate*, then *love* it. And for *Deverſion* let it here be more total, and entire, there is nothing lawfull to be done in anger, becauſe 'tis ſo apt to make nothing unlawful to be done; when *Demoſthenes* could not with all his Oratory and Reaſon keep the people from mutinying, even while he was ſpeaking, he diverts them by a ſtory of a man that hired an Aſſe to carry him a journey, wherein the Sun ſhone ſo hot, that he was glad to quit the Aſſes back, and betake him *Eraſm.*

him to her ſhadow; but the owner of the Aſſe withſtood him, alledging that tho he had hired the body of the Aſſe, he had not hired the ſhadow, that was not in the bargain, but the owners; ſtill the contention grew as hot as the Sun it ſelf, this *Diverſion* allai'd their anger, when his whole Oration beſide could not: we cannot finde a *Diverſion* ſo impertinent, but 'tis better then to let anger have its courſe.

CHAP. VII.

Of Moderation in our Opinions.

Opinion is but Reasons Projector, and but the Spie of Truth (at best) and makes in its fullest discovery, but the Dawning and twilight of Knowledge (at the most) and yet (I know not how) this Moral Idol of the minde holds such a sway and Empire over all we hold, as if it were all the Day we had; and we wink, and will not know what we know, but only what we think; and that's presently cri'd up into a mathematick demonstration, an Article of the Faith, written with a Sunbeam, and why so? not so much because the *Opinion* is true (may be scarce probable) no matter, 'tis enough 'tis ours, and then 'twere too great a Condescension to humble our selves so farr, as either to examine, or prove it; much like the Humourist in the story, that would not trust day-light, but had his Candle

Candle ſtill burning by him, becauſe it was not ſubject (as the Sun was) to Eclipſes; and here the Rules for *Moderation* in our *Opinions* are (as that before in our Affections) two, *Suſpition* and *Reflection*.

First, a modeſt ſuſpicion of our own opinions, while but opinions, and an indifferent conceſſion, or allowance of others theirs, 'tis but reaſon if we will have ours, to allow others their opinions too; and why not ſuch as may put as faire for't as ours? their parts, helps, induſtries, are poſſibly not ſhort of ours, may be the advantage on their ſide. When a ſhooting Prize was plai'd before the Emperour, he gave the Garland to him that ſhot alwaies wide (concluding that it was the more improbable difficulty to aime ſo often at the marke, and never to come near it) and why may not the impoſſibility be as great, but that others ſhould ſometimes hit the mark, as that we ſhould never miſs it? *Zedekiah* asked *Micaiah*, which

Difficilius eſt, ſcopo non attingere.

which way went the Spirit of Prophesy *from me to thee?* and may not we more reasonably ask our selves the question concerning others of different opinions from us, which way came the spirit of revelation from them to us? I do not hereby plead to have all truths hung but upon opinion, no nor all opinions neither hung in an equipendious Scepticisme (as they were wont to talk of Mahomets Tombe between the two Loadstones) No, let Divine truths be beleeved, others proved, let opinions be held, but let them be held but as opinions, and as such, of which (as one speaks) admiration is commonly the rise, inquisition the progresse, ignorance the end. 1 King. 22. 24

Secondly, when our *Opinions* grow too Confident, and presumptuous, let us reflect and consider whether our Confidence and tenacity in some of our opinions have not formerly fail'd us, if not sham'd us; I am confident there is no man but must upon examination yeeld, that Time or more exact

exact discovery hath often disc
dited, if not wholy disopinion
his former opinions; the incon
sistency and ambulatorineſſe of th
Age of man, will at leaſt evin
it; firſt, in Childhood the greate
good in our opinions 'twas play
then pleaſure, then conqueſt, the
Honour, then Gain; and even
one of theſe confuted, and ſucce
ſively wore out one another; an
if there be ſo much of detruſi
and juſtling out one another a
mong thoſe Opinions that are n
tural to us, how much more i
thoſe that are acquired, and (ma
be) aſſum'd to gratify the party we
are of, or defend a Cuſtome we ar
addicted too? or, to arive at ſom
end we drive at? and 'tis no ſtrange
thing with us to turn our minds up
ſide down, & make our judgement
warp, and bend, and biaſſe to our
Appetites; and to beleeve what
we deſire, it would not do amiſſe
to conſider what ſtrange Opinions
ſome wiſe men have held, and with
eagerneſſe ſtickled too, and that
of things here below, and at hand,

is about the earths motion, and the seas too, of the flowing of *Nyle*, the impossibility of *Antipodes*, or of living under the line, which now Experience as well as Maps have sufficiently confuted; 'tis a kinde of *Moral Popery*, if not blasphemy, to make a man humane, and yet without error; what Bats and Moles are we to *Adam* ('specially when he knew all naked but himself) or *Solomon*, who (if we believe *Tostatus*) knew more then he; and yet even they who had tortured nature, had her on the racke, made her confess all her secrets, how yet did their Opinions baffle and befool them?

CHAP.

CHAP. VIII.

Of Moderation in our Discourses.

OUr Discourses have (as great influence on our mind so a great discovery of them; *a fo is known* (sai's the wise man) Eccle. 5. 3. 7. *the multitude of words*, and *in ma ny words there are diverse vanities* 'Tis not to be understood positive ly, of many words in themselve but relatively of many words mo then the matter requires: man a creature naturally *Social*, an *Rational*, and so, Communicati of that his *Reason*, in that his *So ciety* and words are the Creden tiaries of that his Communication now where the Motion of the wheeles is so naturall, there needs more a ballance then a Flie, a Mo derating, more then a multiply ing of the Motion. Here the rules are againe two, *Sufficiency* and *Per tinency*.

For the first, it was a right Cen sure that, which *Scaliger* passes on

Ovid

id and *Virgil*, that the one *ew* what to say, but the other *ew* what not to say; and en*gh* is better then all; it may *me* a Paradox, but 'tis a very *th*, that tho in matter of speech, *is* more then enough, yet en*gh* is as much as all. Long dis*urses* are over-feathered arrowes *at* overshoot the marke, and *dinarily* lose both Game and *bour* by wearying the attention. *Aristotle* answered the man well, *o* having held him in a long *scourse*, and in the end begg'd *s* excuse, telling him that he *ght* have spar'd his Apology as *ell* as all the rest; for he had *ven* no eare at all to what he had *id*: and 'twas a smart reply that *f Theocritus*, who to an ill Poet *peating* many of his verses, and *sking* which he liked best, answer*d*, those which he had omitted: *here* may be in discourse possi*ly* a fault of omission, but 'tis *dinarily* a right-hand error, a *an* may sometimes be sorry he *id* no more, but very often that he

Plutarch. *Mor.*

Galba vox pro Republica honesta, sibi anceps, Legi a se militem non emi Tacit: of Galba's ruine

he said so much. *Galba's* speech was but short, and honest, (*he would chuse, and not buy Souldiers*,) and yet, if we beleeve *Tacitus*, it was too much, for it cut his throat. Speech (sai's *Seneca*) should neither freeze, nor flow; 'tis no good signe in a Child to speake before it can go.

The Second Rule is Pertinence and disafectation of words; the Piebaldnesse of the Charge in Heraldry reproaches often the goodnesse of the Field. Our discourse should be to the matter, as trimming to clothes, rather proper then gandy, rather fit, then fine. When it may be said of the discourse, as the Philosopher of the Tragedy, *'twas a good one if a man could have seene it for words.* When (as the Poet said of the over-dressed woman) 'tis *the least part of it self*; like our old Church windows where the paint often hath out the light, it betraies its own End, and like an Eclipse or Comet, it astonishes more then signifies. And as it betraies its ch

—pars minima est ipsa puella sui.

doth it no leſſe the ſpeaker
hearer both, the firſt is like
that would needs carry
from the Battle to *David*, 2 Sam. 18.
over-runs his Company, and 23, 29.
and both, the other like him
, when he came to *David*,
can give no other account of
he heard, but this, that *he*
ard a great noiſe, but he knew
what. Affectation in anything
ſpecially in words) argues more
ambition then ability, and diſ-
rers a narrow ſoule, that is faine
take up formes and examples in-
ead of reaſon, and dares not
ite but by a Copy; and then
much like that of the Aſſe in
e Fable, that thought he might
ape into his Maſters lap, becauſe
ſaw the dogg made much of
doing ſo: Affectation in any
ng 'tis the worſt kinde of in-
geuity of all other, a piece of
e Latine worſe then the worſt
Barbariſme it ſelf. 'Tis a
od Character that which *Se-*
gives of *Fabian*, that his diſ-
ſe was not negligent, but
ſecure

ſecure, his words Choſen, but n
affected. An Ape that of a
creatures moſt imitates man, yet
all other is the moſt deformed
and the more for that,

CHA

CHAP. IX.

Of Moderation in Expenſe.

IT may ſeeme below the Majeſty of *Prudence*, to Conſider matter of *Expenſe*, but conſider it aright, and we ſhall not finde it ſo. *Expenſes* may ſeeme but drops, (and even ſo, they may weare out ſtones in time) but 'tis the ſtreame and Current of them that here is meant, and ſo the *Moderation* of them will be found to conduce much to all the ends of *Prudence*, and it hath theſe two Rules, *Freedome* and *Frugality*, 'tis Prudence to want nothing both when we have it, and when we have it not; and 'tis ſo too, to ſpend no more of what we have then what we both have, and need.

For the Firſt, to ſpare of what a man hath, not only what he may need, but what he doth need, is not only to walk with a mans horſe

in his hand, but to carry the ſadle too: *Solomon* calles this *an evill under the Sun*, and no marvell, for the Sun it ſelfe (that having enough, ſpares nothing of it either from its ſelf or others) diſcovers it to be ſo. That which is well laid out, is beſt laid up; and of the two 'tis a great deale better to dye a begger, then to live a begger. *A diligent hand*, and a diſtributive heart, make truely *Rich*: They were wont to condemne Villaines to the Mines, but he that labours firſt to get it, and then locks up his money from himſelf, condemnes both himſelfe, and it, backe againe to the Mines, as if he envied both their very being above ground; this is a worſe kinde of *Sequeſtration* then that of the Committee, it allowes neither Compoſition nor a fifth part. *Either caſt in more wood, or caſt in frankincenſe* (ſaid *Alexander* to his Hoſt that brought him to a fine painted Chimney, with a little fire in it in cold weather) uſe it either as a Chimney, or

Eccl. 4.7,8.

Aut ligna in ferte aut thus.

or as an Altar; the beſt revenue (ſaies *Cicero*) is made up of a full Contentment with, and a free uſe of what we have; For the Second to ſpend any more then what a man hath or needs, 'tis an odd kinde of fore-caſt, a Providence of preventing his Adminiſtrator, and making himſelf his own Executour and ſave the labour of making a Will. Frugality (how ever of late it hath loſt 'tis good name) 'twas the old Romane vertue that husbanded the Empire to its heighth; it had then a ſtanding office to audit and levell the Accounts of mens Expences and Revenues; when the Plough together with the Sword triumph'd in *Cincinatus*, the earth it ſelf was ambitious to furniſh the Triumph with her encreaſe, and to make *Induſtry* and *Frugality* Vertues. *Pride* and *Riot* are the two ranke Elders that have ſlandered this Virgine, (Frugality) becauſe ſhe will not ſatisfy their Luſts; and (indeed)

if we conſider aright, nothing doth more diſappoint and diſable them (both) from attaining their deſires, then this their Combination; *Pride* laſhes out in *Riot*, to draw reſpect, and nothing loſes it more, *The Borrower is ſtill ſervant to the Lender*: Who lookes upon a man as Conſiderable in any Capacity, whether of friend or enemy, if his waſtfulneſſe make his friendſhip more dangerous then his enmity? Certainely none, but ſuch as mean to blow him up thereby, to breake and ſhare him. 'Tis an old ſaying, an ounce of debt loſes a Pound of Credit; money in a mans Pocket obliges a friend, and affrights an enemy more then all the gay Breeches beſides. The way to keep a man out of Priſon, is to looke upon debt as a Priſon, and indeed it is ſo, and (as *Tacitus* obſerves) puts a man upon low, and baſe and diſhoneſt ſhifts for ſupply: I meane only ſuch debt, as is Contracted by Pride, or Riot (otherwiſe)

Si erarium ambitione exhauſerimus per ſcelera ſupplendum erit Tacit. *Cui nihil ſatis eſt eidem nihil turpe.*

wiſe) a man may get in, and come out ſafely, and poſſibly get in to come out (as *Cato* did by the Theater). I meane ſuch whoſe rule it is, *Seldome to Borrow with purpoſe to pay*, and more ſeldome *to pay without purpoſe of Borrowing more:* yet I deny not but that there are ſome Unthrifts that pleaſe themſelves with hopes at leaſt of getting out of debt, by fancying to themſelves (I know not what) reducements and Contingencies, and other ſuch remote poſſibilities, but (as *Socrates* being asked why one that had been long abroad, had not more improved himſelf by travell) anſwered, becauſe he left not himſelf behinde him, when he went to travell; ſo could ſuch men leave themſelves behinde them, much might be done by ſuch kinde of Projects, but they are the ſame men that Contracted the debt, who mean now to Contract themſelves: I have ſeene (I confeſſe) men get out of debt, that have been left in it, but never ſuch

as did themſelves by their own riot run into it? 'Twas well anſwered by *Cato* to one that asked him why *Cato* had not his Statues in the Market place, as well as the other Romane Conquerours? therefore (ſaid he) hath not *Cato* his Statues, becauſe *Cato* would rather have it ask'd why hath not *Cato* Statues? then why hath *Cato* Statues? and certainly 'tis a great deale a better queſtion concerning any man, why lives he not at a higher rate of Expence? then why lives he at ſo high a one? *Epaminondas* having great preſents ſent him by *Artaxerxes*, he invited his Ambaſſadors to his poore uſuall Dinner, which done, he bad them tell their Maſter, that ſuch a Dinner needed no Bribes to maintaine it with. I will Conclude this Chapter with a ſharp yet juſt Scoffe the Lord Treaſurer *Burleigh* put upon a Kentiſh Knight, who, having ſpent a great Eſtate at Court, and brought himſelf to one Park and a fine houſe in it,

was yet Ambitious to entertaine the Queene at it, and to that purpose had new Painted his Gates with his Coat of Armes and Motto over, written thus, OIA. VANITAS in great Golden letters; the Treasurer offering to Read it, desired to know of the Knight what he meant by OIA, who told him it stood for *Omnia*; the Lord replied, Sir, I wonder having made your *Omnia* so little as you have, you notwithstanding make your *Vanitas* so Large.

CHAP. X.

Of Recognition, and first, in Customes.

THere is no man so foresighted, but that he needs sometimes to reflect, and make use of animadversion, and second thoughts; if the matter be of importance, he sees it not enough, that looks not on't again; he sees it elfe but (as the phrase is) *imagine lusca*, by twilight. The Egyptians painted an inconsiderate man with the globe of the earth before him, and his Looking-glasse behinde his back, and *Solomon* tells us that a *Fools eyes are in the corners of the earth*, but a *wise mans in his own head*, they are at home. As Recordation is to the memory, so is Recognition to the Knowledge, and 'tis in these reflex acts of the minde that men exceed beasts, and if ever this Recognition be needfull, 'tis then, when either

Prov. 17. 24. Eccles. 2. 14.

either uſe makes us leſſe to heed, or deſire carries us on ſooner to beleeve our ſelves, in what we do, or ſay, or think, and that is ſpecially in 4 things, *Cuſtomes*, *Reports*, *Reſolutions*, *Undertakings*.

Cuſtome it is (as one calls it) the *dumb Idol of the worlds theater*, 'tis the great mart of errour, wherein men unthriftily take up on truſt, and ſo paſs it from hand to hand untill they break by too much relying on the bankrupt ſecurity of faſhion. 'Tis the *ignis fatuus*, the Blaze, men play about, as flies about a Candle till they burn their wings; 'tis the winding Maze of folly, wherein men dry-drunk with fancy joyne hands, dance round, grow giddy, till they fall and ſink. One calls it well *the Apoplexy of bedrid nature*; yet ſuch an influence hath it on our whole life, that 'tis gotten to a Proverbe, *As good be out of the world as out of the faſhion*. Now becauſe we are ſo apt to do things, not ſo much becauſe they are right,

Idolum theatri Bacon.

right, as becauſe they are done, it behoves us to conſider what we take up as a cuſtome, leſt we be caught (as men do Dottrels) by imitation of every poſture others put themſelves into, and here the Rules of this Recognition in matter of cuſtome are (as formerly) but two, *Conveniency*, and *Indifferency*.

Conveniency implies two things, the *Becomingneſſe* of the Cuſtome in it ſelfe, and the *Fitneſſe* of it for us; for the firſt, we may do well to conſider how, what we take up as a Cuſtome pleaſes us in others? immoderate laughter, frettings, frownings, open belchings, yawnings, wryings, cringings, and the like, we may do well to take notice how ill they do in others, and thence improve the diſcovery to other and greater matters, otherwiſe, they will not be ſo eaſily diſcern'd in our ſelves; ſuch a Bawd (as *Cicero* ſpeaks) and pandar to it ſelf is our nature and cuſtome (we ſay) is a ſecond nature.

Nam blanda eſt conciliatrix. et nam ſui lena eſt ipſa natura Cicer.

ture. For the 2. the *Fitnesse* of the Custome as to us, many a Custome may become another, that no way fits us; a Popular Goverment may do well in a nation, not in a family; fawning became the dog well enough in the Fable, but not the Asse; there are certain specifike garbs as well as qualities, that are symbolical, and suitable to the subject; Confidence enough in a man would be little lesse then impudence in a woman, and as much modesty as will but fit her would make a man a milk sop. Before we contract a custome, consider how rationall, how manly, how agreeable it is, he that sayes whether it be fit or no; no matter, 'tis lawfull, will quickly come to *Bassianus* his resolution, whether it be lawfull or no, no matter, it pleases. *Quod libet licet.*

And for the 2. Rule, that of *Indifferency* in your Customes, take heed we weare them not thence into a *necessity*; Customes would be sometimes made to know that they

they are but Cuſtomes, not Lawes, if more, we make them Idols; the Romans dedicated a Temple to the Quartane Ague, thinking it a God, it did ſo conſtantly ſhake them; and what do we leſs to Cuſtome, if we ſacrifice our ſelves and liberties to it? if our Cuſtomes be ſuch as we ought to leave, they are by ſtitches to be ript, not rent all at once from us, if otherwiſe, to be worne but as our cloaks, not ſhirts, and ſometimes to be diſaccuſtomed and thrown by, or laid aſide, elſe, they will quickly grow up to a *Tyranny* over us, and which is worſe, a *Formality* and ſtarchednes in us.

CHAP.

CHAP. XI.

Of Recognition in Reports.

IF *Cuſtome* prove often thus a *Tyrant* of errour, *Report* is the *Rack* it ſtretches things upon, and (like a ſtone thrown into a Poole of water) multiplies, and widens the circle of it ſtill more and more within the reach; this itch of tongue (I confeſſe) 'tis a kinde of Goſſipp'ry fit to be wholy left to women at the mill, or Bake-houſe; but men will not be altogether left out, and therefore there needs ſome Rules here too, and they are 'ſpecially two, (to ſhun in all Reports two things, Haſt, and harme) viz. *Leiſure* and *Inoffenſiveneſſe*.

For the firſt, it argues an empty hollowneſſe of minde (like an Echo) to catch at, and return every noiſe, or ſound we hear. Narrow veſſels are apt ſoon to run over, and 'tis a ſigne they want hoopes

hoopes or bottom if they be apt to leak, *The words of a Talebearer are as wounds* (saies *Solomon*) and wounds should be bound up from bleeding too much, or taking aire. 'Twas a Court Art in King *James* his time (which many a man studied) how to fool themselves into Authority; and this Hast in reports 'tis a way too, to fool a man in to an Authority before he is aware (at least) to be made the Author of the report, and by putting too soon this trumpet of report to his mouth, to put a man into a necessity of holding it up too in his hands, and to hazard many times a quarrel in the defence on't. 'Tis good therefore to let a report to be aired a while, lest we take the disease of it, and as nature hath taught us, by doubling our eares to our tongue, to hear it twice (at least) before we speak it once, and then too to hear it with ear like the Prophets dores, where the *messenger was to be held a while*, and examined strictly before entrance.

2 King 6. 32.

For

For the 2. Rule, if it argue too much credulity, and levity to take up a report in haſte, it argues no leſs curioſity and envy, to take it up if harmefull, either to the ſafety or Credit of ſuch as are any way concern'd in it. Clocks & Scar'bees love to feed on dung, uſefull and ingenious Bees love flowers, and clear ſtreams better; *Conſtantine* the great (burning their mutual Accuſations without reading them) wiſhed his Cloak large enough to cover all the faults of his Biſhops, 'tis for a Scavenger to rake in ſinks, and gutters, and as we uſe to ſtop our noſes when we come neer ſuch places, ſo ſhould we do by our eares too, to ſuch reports; ſuppoſe the party concern'd be never ſo inconſiderable, others may ſtand in ſome relation to him on whom the report may ſome way reflect, (at leaſt) it will upon our ſelves, and that not lightly neither, diſcovering us to be (indeed) no better then the devils drudges, to carry about his work of *accuſing Brethren*,

Sacerdotum facinora, imo ſtupra ſuo paludamento obtecturum ſe profitebatur Theodor.

Et quando in tandem desines me auribus calumniari? Stob.

thren, tho he thinks us not worthy to be imployed at his Forge; the Scripture rule is *not but under witnesses to receive an accusation.* When one officiously told *Simonides* how ill people spoke of him, he bad him hold his tongue, and however not slander him too, with his eares; a man may slander his neighbour with his eares; and if either, let our tongues be rather sponges, then our ears, to fetch out, and not suck in the stains and spots of rumour. *Midas* his ears discovered him to be an Asse, tho a golden one, when those of *Antigonus* spoke him a king, who (over-hearing a couple of his Courtiers speaking ill of him) only, bad them either go further off, or speak softer, lest the King should hear them.

CHAP.

CHAP. XII.

Of Recognition in our Reſolutions.

Reſolution is the ſame in *Moralitie*, that that which they call *Fixation* is in *Chymiſtry*, a reducing, and ſettling the minde in its more ſolid parts, after thoſe which are more volatile are evapoured; the mindes Ballance and ballaſt both that keepes it ſteady, the reſult and center of its reaſon, in the Recognition whereof we have alſo two ſpeciall Rules, *Deliberation* and *Purſuit*.

For the Firſt, the Philoſopher gives us a good Caution; he reſolves too ſoon, that deliberats not enough: Deliberation is in the minde, the playing of the needle in the Diall, about the Polar point, before it come to ſtande and ſettle. 'Tis the winding up of the watch before it be ſet agoing, which if it be done too haſtily, it endangers

endangers the breaking, or slipping of the string, if not the straining of the spring it self. *Tacitus* observes of *Tiberius* that he had a subtile wit but an anxious and irresolute judgement; irresolution perplexes the minde, and makes it restive, and all *Parentheſis*, Precipitation on the other side comes too soone to a conclusion, and makes it too much *Enthymeme*; like a young Fawlkner lets the Hawke flie with the hood on, or beats up the fowle before she be gotten to her place (I dare say) there is no man but can beare witnesse hereunto, and hath often had leasure to repent, that he resolved so soone; he resolves soone enough, that deliberats long enough, else he is sure to lose his labour, if not his purpose, and with *Abimaaz*, leaves his Errand behinde him, and with the Country Proverbe *over-runs his Mare to the Market.* He that would hit the Marke, must take his level before he parts with his arrow, and he

Ut ingenium accutum sic anxium judicium.

he that would not be cheated, had need to see as well the Scales tried, as the Commodity weigh'd, before he part with his money.

Wisdome (they say) requires three things, Knowledge to discerne, Judgement to weigh, and Resolution to determine: Even *Pythagoras*, as *Hierome* observes, had his *Matins* and his *Vespers*, which he enjoyned his Scholers, a Consideration of what they had to doe in the morning, and of what they had done at night.

—*Eorum quæ acturi et quæ gesserint* Hier.

For the Second, *Purpose* without *Pursuit* is no other then a meere Dreame, a Castle in the aire, a *George* on Horseback, a *sending forth a messenger* (as *Soleman* speakes) *and cutting off the feet*, a *not roasting what a man takes in hunting*, a winding up the Clock, and taking off the weights; the Prodigall sonne had he not pursued his resolution, and *risen, and gone to his Father*; his *I will go* had kept him never a whit the more

Prov. 26.6. Prov. 12.27.

more from ſtarving; and that other ſonne ſent into the Vineyard, that ſaid (*I go Sir*) but *Went not*, fared never a whit the better for his faire offer; attempt coldly, but purſue hotly, ſaid the wiſeſt of the Greeks, a faint purſuit beſpeakes a flat diſappointment; Deliberation without Endeavour, is but good Furniture upon a reſtive jade; a man may betray himſelf to ruine either way (as the Earle of *Eſſex* in Queen *Elizabeths* time was ſaid to do by both) by an *Act* never *Plotted*, and a *Plot* never *Acted*. The Inſtrument may be well enough in tune, but 'tis the fingers well diſpoſed of, that make the muſicke. The minde of man is a boat in the ſtreame, the ſetting of the head againſt it, will not ſerve the turne, if it ply not the oare or ſaile, the longer it floats the more it loſes. 'Twas *Lepidus* his ſoftneſſe and Irreſolution, and *Antonius*

nies Sensuality and unpursu-iveneſſe, that *Auguſtus* made is way by, to the Sole Empire f the world.

CHAP.

CHAP. XIII.

Of Recognitions in Undertakings.

VNdertakings do no leſſe diſcover and engagemens judgements, then their fortunes; he that conſiders not what he undertakes, Plaies at Blinde-man-buffe in a Hopyard, and ſpurs his horſe before he be well gotten into the Sadle. *Hopes* and *Doubts* are the mindes *Looſes*, and *Hanks* in every Engagement, and do beſt improve and ſecure its ſpeed, a man had need to view the ground, before he ride the match, and not only the *Ground* but the *Enemy* too (as our Saviour adviſes) before he fight the Battle: the Rule here againe are ſpecially two, *Probability* and *Advantage*. The Hiſtorian names three: The Juſtneſſe of the Cauſe, the hope of the Enterprize, and Fruit of the Victory; for the firſt (the juſt-

Luc. 14. 31.

Juſtitia in cauſa, ſpes in loco, ſalus ex Victoria Tacit. *Et aliter Annal.*

Neceſſitas in loco, ſpes in Virtute, ſalus ex victoria. Id.

ſſe of the Cauſe) 'twill better
ll into the next Chapter, the like-
hood of Prevailing, and ad-
ntage of obtaining, are thoſe
hich are here to be ſpoken of.

For the Firſt, the *Probability*
liklyhood of the Undertaking,
ould at leaſt come to a meaſuring
with the paines and hazard,
, 'tis but the dreame of finding
Philoſophers Stone, or the
adrature of the Circle, or that
the Noth-weſt paſſage to the
dies or the cutting of that broad
mus betweene the midland and
Red ſeas; of which 'twas juſt-
id *Materiam ſuperabat opus*,
not rather lower, and like Chil-
s eating peaſe with a pin, like-
to tire the Arme then fill the
y, or like *Æſops* doggs that
ſt themſelves by endeavouring
drink up the whole Pond, to
e by a dead Carkas that floated
the midſt of't. The Schoole-
n in their vaſt Volumes were
ll ſaid *Magno Conatu nihil a-*
, and their perplexed Diſtin-
ctions

Quas finxerunt magis quam norunt.

ctions justly called *Operosa n* which they themselves rat *Coin'd* then *Understood*; and no other (indeed) then such: taking a great deale of paines do nothing, a studious trifli the washing a Blackmore, the ling a five with water, not match at least the *Probability* *Difficulty* in any undertaking. doth but labour in the Pumpe wi out care of stopping the lea that doth so: he is (at best) *Martials* Proficient in those stinct deep Arts of Carving up Hen or Hare.

—nec minimo sane discrimine refert, quo gestu lepores, et quo gallina secetur. Mart.

For the Second, the Adv tage of succesſe in the under king: If Paines to no purpose but fighting with a shadow, haza without advantage, affords no ther Triumph then that of *D tian* over the Flies, or of *C gula*, that in his Expedition hith with a great Army & long mar lead back to Rome Cockles and Periwinckles (as the spoi of the Conquered Ocean). Ev

thi

ing ſweetens and ballances its
ines and hazards with ſomthing
Advantage: if Nature by all
s toile, and ſhifts of Generati-
n and Corruption did loſe any
ing, it muſt in time break, and
ompound for a ſubſiſtence. The
n it ſelf by all its long journeies,
d wading through Clouds, and
clipſes, and Retrogradations,
ines every yeare ſix hours (with
me advantage) which makes up
ne whole day in foure yeares. He
ngles with a Golden hook (as the
iſtorian ſpeakes) that cannot make
p the hazard of his loſſe, with the
hole ſtore of the Pond he fiſhes
n: and it may be ſaid of him, as
f *Alexander* the Great (in his
xpedition againſt the *Parthians*)
hat he loſt more by the war, then
e won by the Victory. Let
ankrupts that are a ſinking, catch
t Projects of Imbarquing upon
Mart for the *Indies* in a Cockboat,
to *France* on a Milſtone, or the
oets Humouriſts build a ſhip to
o hear the Mermaides ſing neer

—Aureo hamo cujus abrupti damnum nulla captura penſari poteſt.

the *Canaries.* Prudence will
the adventure look at the retur
and in the paines at the liklyho
and advantage of ſucceſſe. T
Emperour rewarded him well
nough (that was brought befo
him to ſhew his faculty of thro
ing at a pretty diſtance, a Ca
ming-ſeed through a needles ey
by bidding him to be taken aw
and whip'd, as one that ſpent
time idlely, and to no purpoſe.

CHA

CHAP. XIIII.

Of Integrity, and first in our Dealings.

Integrity is the square of vertue, and it hath its 4 lines, or sides, *Uprightnesse*, *Sincerity*, *Reality*, and *Ingenuity*, in *Dealings*, *Words*, *Professions*, *Endeavours*; A mans *Dealings* are the truest Reading, and Paraphrase of his minde, other things are often times more remote, and forc'd, and made to comply; what he is, he is in his dealings if in any thing, and (here) the special Rules are again two, *Evennesse* and *Equity*.

For the first, *Evennesse*, and Unbiassednesse in our dealings make up a Moral Circle of integrity, where all the lines of one length divide it equally, and meet all in the same Center; it hath (in point of Justice) the same yard for Satin and Poledavy, all one measure for the Lord and the Lackey, and in mat-

ter of respect too it makes no difference between a sequestred, and commissioned friend, whether at the Barr or on the Bench: like *Socrates*, 'tis *alwaies met with the same face*; partiality is a Badger, that naturally halts on the one side, unless the ground be rising to its advantage; if a ship sail staggeringly, or leaning to a side, 'tis a signe that either 'tis not well built, or not well balasted, or not well stow'd: and, questionlesse if a mans carriage be not *Even* and steady, the minde, not wind, is in the fault. *A double minded man* (saies the Apostle) *is unstable in all his wayes*; the water rises no higher then the spring-head: a man is but what his Principles act him to; if his minde be *double*, no marvel if his wayes be *unstable*: the Ancients drew constancy standing on a Rock in the Sea, the winds blowing, the waves beating round about her, with her finger pointing upward, and this motto in her mouth, *semper eadem*, alwaies the same.

Eodem semper incedit vultu.

Jam. 1. 8.

For

For the 2. uprightneſſe and *Equity* in our dealings, 'tis that whereby, tho *integrity* keep not alwaies the ſame pace, yet keeps it alwaies the ſame path, the Elevation may admit of ſome variation, but not the compaſſe; that foot of the payre of Compaſſes that makes the Circle may remove, but evenly; but that that holds the center muſt not at any hand. *Zenophon* taught his ſcholler *Cyrus* this leſſon by a ſharpe reproof, when (after dinner bad to give his two gueſts their cloaks) he gave the tall man (whoſe the ſhort cloak was) the long cloak, and the little man (whoſe the long cloak was) the ſhort cloak, telling him, that *equity*, and not *equality*, what was *right*, and not what was *fit*, was the rule of juſtice, not as I wiſh, nor as I love, nor as I hate, nor as I fear, nor as I hope, do I deal with men in point of juſtice; but as I finde (ſaid a grave Romane) whom neither fear could drive, nor favour draw (as the Hiſtorian deſcribes him),

Quem juſti tenorem flectere non odium cogit non gratia ſuadet Claud.

him) from the ſtandard of equity. He was not ſuch (whom *Bruſonius* mentions) who having borrowed a cloak againſt a ſhower, and being asked it by the owner, anſwered him, *if it rain not, thou needeſt it not, and if it do, I cannot ſpare it.* *Artaxerxes Longimanus* had his name (ſome ſay) from his bounty, the right hand being more ſtretched out to give then the other to receive; 'tis not amiſs to be ſo in matter of curteſy, but (as *Themiſtocles* tould *Simonides* the Poet (in an unjuſt ſuit he had to him) you had never been a good Poet, if you had not taken care to have kept the feet of your verſes *even*, nor ſhall I be a good Judge, if I do not ſo by the hands of my Authority.

Si non pluit, non eſt tibi opus: ſi pluit ipſe uter Bruſ:

CHAP. XV.

Of Integrity in Words.

WOrds are the Credentiaries, the Intelligencers of the ſociety and intercourſe of mindes; without which, Hoggs may keep one another warme, but not one another company; Converſation is the great Banke or Exchange of ſouls, Integrity herein is the publique Faith of mankinde, and it hath theſe two plain Rules, *Truth* and *Sincerity*.

For the firſt, *Truth*, it is the mindes chaſtity, the tongues triumph, the mans glory, and the worlds beſt ſecurity in all its tranſactions. God himſelf is pleaſed to honour it by putting it into his ſtile, and character, and to call himſelf not only the God of truth, and the true God, but Truth it ſelf. 'Tis a ſubject in its whole comprehenſion too large for a ſhort chapter, or rather touch or glance

(as theſe are;) I ſhall only ſpeak of the Folly (as oppoſit to our ſubject, Prudence) of making it ſtoop, or warp to our ſafety, credit or gain, when as nothing more aſſuredly advances all the ends of *Prudence*, *Peace*, *Safety*, *Contentment*, *Uſefulneſſe*, then Truth; when a man wounds it to ſave himſelf, he takes the blow on his head, to ſave his hilt with, when to ſave his purſe, he bores the bottome to give vent to the barrel; when to ſave his credit, he wipes (as one ſpeaks) his mouth on his ſleeve to ſave his napkin. The firſt word that ever was ſpoken was *truth*, and the firſt work that ever it wrought, was *light*, *God ſaid let there be light, and there was light*; the next ſpeaker we read of was a liar, and the firſt temptation that ever was, 'twas a lye, *ye ſhall not dye, but be like gods*, and the firſt effect that ever it had, 'twas *ſhame*, they preſently *ſaw themſelves naked*: a Lye, as high as it claimes, gets nothing by the antiquity

antiquity of its Pedigree but ſhame; there are other ſins (may be) as great, there is none ſo ſhamefull as this of lying, it ſpeaks a man Knave and Fool, and Braggard, and Coward, and Devill all at once; 'tis a kinde of Moral Idolatry, and argues a contempt of God and fear of man; a baſe, an unmanly ſin, other ſins may as deeply wound particular ſouls, but none ſtrikes ſo directly at the ſoul of mankinde (*Society*) and ſo cuts the very ſinews of it as this; truſt is the main ſinew of ſociety, truth the beſt pledge of truſt; 'twas a gallant Character that of *Athanaſius*, that he was ſo great a Champion of truth, *that he rather choſe to loſe his whole See, then one ſyllable of truth*; and ſo was that of the Hiſtorian, that *durſt not ſpeak any thing that was falſe, nor durſt not but ſpeak any thing that was true.*

Sedem malùit mutare, quam ſyllabam.

For the 2. Rule, *Sincerity*, if *Athanaſius* were famous in the other, *Auguſtine* was no leſs in this, he deſerved no better by confuting

futing others errours, then by confeſſing his own. Next to the felicity of truth, is the ingenuity of *Sincerity*; if a man ſpeak not alwayes as it is to ſpeak alwayes (at leaſt) as he thinks; *remove from me the way of lying* (ſaid *David*) the way is as well the Art, and cunning of it, as the cuſtom. Equivocation is this Art. Jeſuits are well ſtil'd *Concinnatores Mendaci* the Poliſhers, the Dreſſers of lies, wherein yet as cunning as they are, even *Cicero* confuted both them, and their *Art* above 1000. yeers before either of them were founded, telling them that *fraud doth not diſſolve but entangle the lie*; he that thinks to evade the lie by a ſence of the words reſerv'd to himſelf, not obvious to the hearers, and ventures as near a lie as poſſible upon a reſerve of ſtrained truth, doth but tear his cloak to heel his hoſe with it; *Ennius*, deſirous to be privat in his own houſe, bad his maid tell all that came to ſee him, that he was gone forth, *Naſica* that ſaw

Pſal. 119. 29.

Non diſſolvit ſed diſtringit Cic.

Eraſm.

ſaw him go in, and knew him to be there, came to ſee him, and was put off by the maids telling him that he went forth an hour before, which was true, tho he was then (however) within, but when *Ennius* came ſhortly after to ſee *Naſica* in his Houſe, he himſelf told *Ennius* aloud that he was not within, who knowing his voice, deſired him to open the dore; what impudence is this (ſaies *Naſica*) I beleeved thy maid againſt mine own eyes, and wilt not thou beleeve me my ſelf againſt thine ears, the office of words is to ſignifie, not what others may think we ſay, but what we think; words are to communicate, not to reſerve or perplex mens meanings; if truth (as the Apoſtle cals it) be thy *girdle*, Sincerity is the buckle that holds it together. Eph 6.

CHAP.

CHAP. XVI.

Of Integrity *in* Profeſſions, *eſpecially of* Friendſhip.

INtegrity in profeſſions is not here ſpoken of in its full latitude, only in that of *Friendſhip*, a very great advancer of all the Ends of Prudence (however ſome hereticall unbowell'd Stoicks have concluded it impoſſible to love and to be wiſe both at once) *Friendſhip*, 'tis the Zone and Zodiake both, wherein the Sun of *Truth* no leſſe equally, then interchangeably compleats its whole Circle of Motion and Influence; 'tis the Regent, the Culminant, the Guardian, the tutelary Angel of ſociety: he went too low that ſaid, a life without it was a long journey without an Inn, 'tis the ſtanding manſion, the Salt, the Lamp, the Lard, the Feaſt of life, gives it reſt, and ſeaſon, light, and reliſh, and joy, without which life is but an empty flat impertinent

impertinent Parentheſis of time, a very-wilderneſſe. I confeſſe, had I been a Heathen, I beleeve I ſhould have ſacrificed to no other Goddeſſe then this of *Friendſhip*, *Truth* and *Friendſhip* had been to me their *King* and *Queen of heaven*: I ſhall not here (however) ſpeak of it in all its Dimenſions, only thoſe two of them, its *depth*, and *length*, the *Throughneſſe*, and *Stedfaſtneſſe* of it, which may make up its two main Rules.

For the firſt of which, there are many that pleaſe themſelves in being ſo much a Friend (they think) to themſelves, as to love none elſe, but as they love all they converſe with; that is, complement all, and love none; meaſuring it out as far as they can in breadth, without any depth at all; but alas what do ſuch poor ſhallow gilded ſouls, but (as one ſpeaks) ſpread the butter ſo far upon the bread, that it gives it no reliſh at all. Like a ferry boat that takes in all paſſengers that may encreaſe the fare,

fare, many times even to ſinking. No, the beſt Rule is to be Civil to all, uſefull to many, known to few, enemy to none, and friend to what is next to none, one, or two, or three (at moſt) and for ſuch, when once well choſen, and well aſſured, it ſhall be their happineſſe, as well as glory, to be the equall ſupporters of the Coat of trueſt honour, a pair of faſt twin'd Compaſſes, the Native heat and Radicall moiſture of the ſame body, the ſpirit and genius of the ſame ſoul, a doubled, a bettered ſelf. 'Twas ſaid by one (not altogether amiſſe) that a great part of mans unhappineſſe lies in this, that as he can never be happy without a true friend, ſo he can never know him to be a true Friend but by being unhappy: I cannot here ſubſcribe, the triall never coſt me yet ſo dear: yet ſouls I know have a higher way of intercourſe and aſſurance then that of bare ſenſe; Love and Reaſon can ſo twiſt themſelves into

into a Cord of *Friendſhip*, that each ſtrand ſhall diſcover the truth of the others equall cloſure by their mutuall fouldings; there were elſe no more aſſurance of love between men then Hogs that will grunt and cry, and interpoſe themſelves when another of their company is drawn away to ſlaughter. Let the miſcal'd good fellow meet his haſty friendſhip (as *Seneca* ſpeaks) in the *entry*, and ſtrike it up in the *buttery*, true friendſhip like a well-built Arch ſtands at firſt at a greater diſtance, and thence leiſurely growes up into a nearer cloaſure at the top, and ſo 'twill ſtand, and the better (I confeſſe) for weight. *Antiſthenes* juſtly wondred why men would not buy an earthen pitcher without trying whether it were ſound or no, and yet contract a friendſhip without any triall at all. The Kings Fool, who having written down in his Tables the King himſelf for one of his Brother Fools, for having truſted an Affrican ſtranger

Amicum in atrio quærunt, & in convivio probant.

ſtranger with 4000. *lib.* to buy Barbary Horſes, being asked by the King how he would make him amends if the ſtranger came again, anſwered him well, that then he would blot the King out, and write down the Affrican in his ſtead. Haſty truſt is little better then that needleſſe ſuſpition ſpoken of before, 'tis the Character the Hiſtorian gives the Traitour *Cateline*, that he had a kinde of umbrage of vertues apt to take a general familiarity withall.

—Et ratio quædam adumbrata virtutum facilis ad comprehendendas omnium familiaritates Saluſt.

For the Second, the length or *Steadfaſtneſſe* of *Friendſhip*, if it be ſhort-liv'd, 'tis commonly ill lung'd, or peccant in ſome other vitall part; if it totter at every jogg, 'tis a ſigne 'tis not well bottomed; he that out of frowardneſs, or levity changes his Friend, is as one that takes an unknown Ford, becauſe his Horſe once ſtumbled on the bridge that ſtands by, or that backs his Colt, and begins his journey on him at once, becauſe he never yet failed the

the rider. Men are no Angels, nor Starrs, ſomething muſt be indulg'd to humour, paſſion, errour, miſtake; croſſe-winds, if not ſtorms muſt be expected before we do imbarque; we do not draw a tooth for every light fit of aking, 'ſpecially if it be not hollow; nor do we cut off a leg for every broken ſhin, becauſe a wooden one will not be in the like danger.

CHAP.

CHAP. XVII.

Of Integrity in Endeavours.

Endeavour is that third forementioned motion of the minde towards the means, which we call'd *Application* of them to their *end*, without which the other two, *Enquiry* and *Election* are but the Poets, *Video meliora proboque*, a looking, and liking, and sitting ſtill, as if we looked upon the end, as ſo much beholding to us for propoſing it, that its thereby become obligd to make us its end, and to make all further addreſſe and application to us; much what as it was in the Romane Saturnals, where they were maſter and man by turne. *Endeavour* is the Proſecution of the Action or Undertaking once commenced, without which what ever our cauſe be, we are ſure to be nonſuited, and pay Dammages; and the ſpeciall Rules (here)

here) are also two *Industry* and *Ingenuity*.

For the first, as it is Arts duty to imitate Nature, so 'tis its dignity to perfect it: Nature hath of purpose left many things for Art and industry to finish and make up: Nature gives in the Oare, but industry refines it into silver; that yeelds the Diamond in the Rock, but this digs it out, cuts and polishes, and sets it. The best soil without husbandry will choak it self with weeds. Trade ordinarily doubles the Returne of the richest Land. Sea Towns are most what wealthier then the In-Land ones; *Venice* then *Rome*, the Nether-Lands (they say) then five times as much of any part of *France*. Our souls are a fire that without stirring or blowing burns not bright, but smothers in its own ashes; like Lincks, beating is the way to brighten them; Nature it self (Philosophy tells us) would be sometimes vexed, and put upon the stress, were it not for

Natura vexata se prodit, vexatio dat intellectum.

for those bellowes and besome the ayre, Thunder and Win how soon would it in its o damps and vapours corrupt a putrify, and like a standing po grow muddy and unholsome *Cressinius* living richly with a gr family upon one only little field and being by his envious neig bours endited of witchcraft, as o that thereby rob'd their barren h ger Ground, and drew all the Crops into his; he brought in the Court his spades and mattock together with his lean sunbur sons and daughters, crying ou Behold the witchcrafts of *Cressinus* industry is the only honest charm of thriving. *Demosthenes* being aske how he became so good an Orator answered by spending more in o then *wine*; and, as where the ende vour is high, the integrity should be the greater, so where the inte grity is great, the industry will be the higher; Conscience of duty is the surest spurr to industry of a other.

Hæc (Quirites) sunt mea veneficia dum plus olei quam vini absumerem Brut.

And

nd as to the second Rule too, Conscience be the best Spur to stry, 'tis no less the best bridle endeavour; 'tis the best way urn the Baskets (as is storied of the Hermit) that the Devill us on with our task in the king; *Abraham* will not be de rich by the king of Sodom. enuity is the sauce that gives best relish to both labour and ard in our endeavours; there that think their work goes not if they fetch not fire from hell warme them in it; unless there some slight or cheat, some over-aching fetch of fraud in the car-ing on their businesse, they unt it starv'd and restive: hereas true *ingenuity* scorns so to *mble it self* (as the Prophet eaks) *to Hell*, rather then to ast it self on Heaven in its endea-ours; it will rather not speed, hen bribe; rather fail then fawn; ather lose the Cause, then it Self n the Prosecution: he is the grea-est loser that gains the Devill into

Isa. 57. 9.

into the bargain. The Dutch h
a good Proverbe, Theefs neve
rich, Alms never impoverish,
ers hinder no work. And o
no less to the purpose in both t
Rules, that whetting is no lett
and Profe and Fraud have d
ends.

CHAP. XVIII.

Of Improvement; *and first of our* Inclinations.

Inclinations of the minde in morality are proportionably the ...e, which in naturall Philosophy ...y call *previous dispositions*, or ...itudes in the matter to attain, ...rather intertain the Forme: the ...nts and Biasses of the minde are ...t to carry or draw it with much ...re ease and advantage that way ...y are set; and are to the facul... of the minde, as the weights ... the wheels, or leaden handle ... the piercer, to make the way the ...sier; and the Rules here are ...wise 'specially two, *Discovery* ...d *Reducement*.

First, we must *discover* our *in...ations*, before we do *reduce* ...em, and we shall best do that, ...we do by our minds as those ...at seek to discover mines of me... do by their *Virgula Divina*, which

which they hold steadily,
equally. in their hands over
place, observing with much att
tion which way the end of the
points, tho never so little; and
we shall finde out in our minds
only by the complexion and
per of our bodies, but the worki
and beatings of the pulse of
minds, especially in three thing
our *Dreams*, our *Retirements*,
our *Prayers*, three imployme
wherein our souls are ordina
more abstract, and free from
solicitations of outward objec
and less mingled with them in
of those buly tamperings of
sudden affections, which are ordi
rily most violent when the obje
is neer at hand; which soever
(at such times) our thoughts
most immediate, unmingled,
awed, and unwearied efflux
our minds) point and work,
is our naturall inclination; (shou
so.) Those things that our
soonest fasten on with the
ease, longest insist on with

leaſt wearineſſe, and beſt frame to with the quickeſt diſpatch, thoſe are the *Centers* of our *Inclinations*.

For the ſecond nature is eaſier *reduced* then reſtrained, like water, the channel in which ſhe ſhall run, falls more under our choiſe then the Courſe which ſhe will take (which is ſtill downward.) *Abraham* was naturally a ſociable companionable man, he turns that inclination into a right channel of hoſpitality and *entertainment* of ſtrangers and paſſengers. *Iſaac* was more retired and ſolitary, and he turns that ſtream aright too, into *meditation*. *Jacob* ſeems to be from the beginning of a more contending ſpirit then either, he turnes it into a *wreſtling with God*. *David* was naturally muſicall and poeticall, he improves and reduces that inclination into penning Pſalms, and ſetting conſorts to the praiſes of God. *Solomon* was a man of a more ſagacious and inquiſitive genius, he accordingly

Eccles. 1. 13. sets his *heart to seek, and search out* the mysteries of providence, and wisdome, we are not to think that he had all by inspiration, he tells us himself *he sought it out.* And for *Rehoboam* his Son, he was fitter to have been made a Bridewell-master then a King; by setting things at six and seven, he lost (in six) five parts of his Kingdome by one vaine brag. And so (they said) of the three first Persian Monarchs. *Cyrus* was a Father of his People, *Cambyses* a Lord, *Darius* a Merchant. *Plato* would have in his common wealth a standing Office in every neighbour-hood for this purpose, to look into the inclinations of youth. 'Twas said of *Ventidius Bassus* (made of a mule-driver a Consul of Rome) that they had *spoil'd a good Muleter, and not made a good Consul*; and 'twere to be wished that for want of this *Discovery* and *Reducement* of *Inclinations*, that there were not cause to say of many, they have

Mulos qui fricabat Consul factus est.

have spoiled many good Carters, Porters, Weavers, and yet not made good Councellours, Statsmen, no nor Preachers neither.

CHAP. XIX.

Of Improvement *of* Abilities.

IT is in Moralls as in Naturalls, every thing is good for somewhat, nothing for all. Thorns do well in a hedge, tho ill in a field; Badgers skins make a good Covering, tho not Lyning; and a Mouse skin too will mend a sore heele, tho not a shooe. 'Tis so in mindes too, a hot and stirring minde is good at dispatch, tho not at Councel; a calmer closer one is better at the discovery, tho not at the surprisall. A Poet seldome makes a good Orator, and a Mathematician never makes good Poet (& yet both deal much in numbers too) there is an aptitude and specification in abilities of the minde, as well as qualities of the body, for the better *Improvement* of which two *Rules* also would be observed, *Exercise* and *Furniture*.

For the first, use leggs (we say) and

and have them; 'tis so too in the Faculties of the Minde, Memory, Judgement, and Wit too, use them and have them: even the Will it self, that of all other seems least improvable by exercise, if we will have it pliable, the way is sometimes to restrain and cross it, and as we do by sticks warmed in the fire, to bend it, sometimes this way, sometimes that, the better to straighten it. *Socrates* would not be perswaded to put away his curs'd wife *Zantippe*; she was (he said) the *Academy* of his *Patience*, in the exercise of which he pleased himself more, then he could have done his neighbours, by giving them (upon any quarrel with her) occasion to clap their hands, and cry, now *Socrates*, now *Zantippe*. 'Twas said of *Demosthenes*, that nature brought forth one *Demosthenes*, and exercise another, but if that be too great a task for exercise, let it (at least) bring forth a better, or else the neglect of it will

Eia Socrates, eia Zantippe Laert.

will be ſure to bring forth a worſe. Exercise gives the minde burniſh, without which it will eat out it ſelf by its own ruſt; if the proud man be the Devills chaire of State, the idle man is his Cuſhion.

For the Second, the minde would have ſomewhat to *Exercise* it ſelf upon, elſe like empty milſtones 'twill grinde it ſelf; the beſt workman were as good ſit ſtill as want Tools; Were Prudence only a practicall vertue, and not an intellectual habit too, to furniſh the practiſe with Rules and ſtuff, what an unbred Country Gentlewoman were ſhe? how were the Diamond halfe loſt for want of cutting and ſetting? nor are bare Rules Furniture enough, without ſubject & matter. Some have obſerved, that the being verſed in Books of Hiſtory makes men wiſer, then in thoſe of Policy; for that thoſe furniſh us with *inſtances*, as well as *rules*, and (as it were) clothe and imbody and perſonat the rule, and draw it out more into its full lineaments

lineaments and features; and ſo hold it longer in the eye and proſpect of our minds. Nothing makes us maſters of our *Rules* ſo much as *inſtances* of our own ſtore, or collection. *Cicero* hath a good obſervation upon wealth, that tho it do not make us better men, yet ordinarily it makes us better Citizens; the Rule of Juſtice (which is that every one have his own) is the ſooner learn'd and practis'd too, if we have ſomething conſiderable of our own to inſtance in; which we would fain have thereby ſecur'd unto our ſelves. The beſt Furniture of our minde is made up of *Rules*, and *Examples*, of our own Dictionary or obſervation; otherwiſe (as 'tis ſaid of ſome Phyſitians) that they are better acquainted with *Galen* then with the diſeaſe: ſo of us, that we carry our brains rather in our Books then our heads.

CHAP. XX.

Of Improvement of Intereſts

THe word *Intereſt* is a word of late much come into uſe among us, & in the ordinary uſe of it (and uſage is the beſt rule of language) it implies in one two things, *Concernment* and *Importance*; when in a journey the weather proves faire or foule, we do not ſay we are *Intereſſed*, becauſe tho we are concern'd, yet 'tis not of Importance. And whether the King of *Calecut*, or he of *Narſinga* prevaile, we do not look upon our ſelves as *Intereſſed*, becauſe tho the thing be of Importance, yet we are not concern'd. Intereſt is the Center of every things ſafety, reſt, and ſatisfaction; 'tis of the intereſt of a ſtone to endeavor its way to the earth, of a drop to purſue its way to the Ocean; and ſomtimes it takes in (in Common uſage) matter of power too, as when

when we are ſaid to have Intereſt in a Friend or Party: and herein as in the reſt, the ſpeciall *Rules* are two, *Fidelity* and *Modeſty*.

For the Firſt, *Faithfulneſſe* to our Intereſt: the *French* (I have heard) have a Proverbe, that of all things *Intereſt will not lie*; Proteſtations, Engagements, Truſts, Covenants, all will lie, but not *Intereſt*; if a man know what is his true *Intereſt*, he is undoubtedly true to it. 'Twas the wiſdome (upon this account) of our Anceſtors in matter of Government, to ſecure the higheſt and legiſlative Power, not in the skill or wiſdome, or Oathes of Judges, (nay we read of a Parliament in *Henry* the Fourth's time, wherein the writ it ſelf excluded all lawyers, and therefore called the Lay-Parliament) but rather in the *Intereſt* of many Choſen from all parts of the Nation, that had Conſiderable Eſtates to betruſt the Lawes with: and certainly he muſt be very unworthy of any truſt, that

is

is not so true to himself and his Posterity, but that Favour, and Office, or Gratuity, will give a Bias to, from his *Interest*, and there were not (however) enough of all these in the Power of any, to make a Major part of near five hundred, to betray their *Trust* and *Interest* both: The way I Confesse of pursuing an Interest is not alwaies the same, but sometimes (not only varying) but Crosse and disjunctive; as that was in the advise of *Herennius* (a chiefe Councellor among the *Samnites*) who when they had enclosed the Romanes beyond all possibility of escape, and sent to him to know what they should do with them, advised them to send them all back to Rome safe & untouch'd: but when this advise was not lik'd (being Consulted againe) he bad them to put them all to the sword; they followed neither, but disarm'd, and abus'd them, and let them go; which shortly after (under the Conduct of *Papirius* a better

better Generall) proved the *Samnits* ruine; here, tho the way of pursuit was different, yet the interest was still the same, *viz.* the *Samnits* safety by either gaining Friends, or disabling Enemies; which they not discerning, or not being true to it, cost them their utter overthrow. In those matches between Kingdoms they marry (as they use to say) Persons but not *Interests*, and they commonly prove as those between the *Lagida* and *Seleucida Alexanders* Successors: the *Iron* and *Clay*, in the feet of *Nebuchadnezars Image* not any way apt to Dan. 2. 33. soder; but he that doth not indispensibly and Chastly marry his *Interest*, 'twill be sure to prove (as it doth often in other loose marriages) he reaches it to be false to him by being not true to it. A man may sometimes saile to the Port with a side wind, but he that steeres still wide, or is willingly becalm'd will never arive. The Turkes have a Maxime in their Government

tutissimum est inferre, cum timeas gradum.

vernment, that he never plaies the Tyrant well, that is not Tyrant enough, that out of feare or modesty stops at any thing in his way.

Secondly, as to a frugal modesty, and good husbanding of *Interests*, 'tis as ill to lavish them out on trifles, as to starve them through negligence; a man should make use of his Interest (specially that in friends) as he should do by his Credit, or horse, never strive to see how farr it will go; to be alwaies haggling and spurring it, 'tis the way to tire it out-right. The way to make it not his own, is to make it every ones; and he that once makes it cheap, will quickly make it useless. There is a story of a Popish Painter of *Collen*, (mentioned by *Æneas Silvius*) that made the best crucifixes in his time, but (being a very unthrift) was often enforced to pawne them, but however would never redeeme them, nor sell them out-right, and being asked why he would (so)

lose

loſe them, anſwered, that he was a Chriſtian and no Jew; and therefore would not ſell them, nor was he ſo preſumptuous as to redeeme his Redeemer, but pawning them, he did but turne his oyl into wine. He that often pawnes his Intereſt, may as well ſell it out-right, he will hardly redeeme it in the end. If ever a man ſhould make uſe of it to the utmoſt, it ſhould be in the ſame friends behalf, in whom he hath the intereſt, by ſome good office of advice or counſell, and that (I confeſſe) is both the moſt truly faithfull and modeſtly frugall improvement of it, of all other,

CHAP.

CHAP. XXI.

Of Improvement of Injuries.

INjuries (if we be not wanting to our ſelves) are the greateſt *Advantages* as well as *Trialls* we meet with in our whole lives; Courteſies, Applauſes, Succeſſes, ſteale us out of our ſelves. *Injuries* reſtore us to our ſelves againe; 'tis *in our Patience we poſſeſſe our ſoules*, would we but inſtead of making a returne of Injuries on others, make a retirement by them into our ſelves, we ſhould finde them the beſt Reſtoratives of our minds to themſelves of all other, thoſe *that will not be my Friends in love*, I will perforce make them ſo by a good uſe of their hatred, and whoever detracts from my Credit, ſhall add to my reward (ſaid a grave Author) which that they may do, the *Rules* are ſpecially two, *Self-reflection*, and *Prevention*.

Luc. 21. 9.

Quiſquis detrahit famæ meæ addet mercedi meæ. Aug.

For the Firſt, it is the way of Princes

Princes to returne the Saucineſſe and indecencies of Embaſſadors, by keeping their ſtate, and denying Audience, and not chiding it out like Butter-women; I will not enter into that kinde of quarrel, where he that is worſted hath the better (ſaid one of them) if the Injurie be toothleſſe, the beſt way is to be taſtleſſe, and (with *Cato*) ſtrucken by a Clowne, rather to take no notice of it at all, then to take notice that it needs a Pardon; if otherwiſe, before we make returne, to take it under Conſideration whether we miſtake not, or have not (otherwiſe at leaſt) deſerved it from the Party himſelf, or ſome other, or (at leaſt) from God? and then the Arme will excuſe the ſtone, or keep us from ſnarling at it. Is he below us that did it, ſpare him, if above us, ſpare our ſelves. if our equall, ſpare both, leſt the match (as in Cockfights) draw out the quarrell into length and blood. *Pauſanias* perſwaded to take revenge on the *Athenians*

Nolim in hoc genus certaminis deſcendere in quo qui victus ipſo victore eſt melior. Sto.

Plut. *in Lacon.*

thenians, because they spoke ill of him, answered, if they speake ill of me while I deserve well, what will they do when I shall do otherwise. Only by *Pride Cometh Contention* (saies *Solomon*) every man disclaimes it, and professes a low esteeme of himself, but how truely, *Injuries* above all things make good; Patience is the most friendly emnity to a mans self; they are the weakest and most inconsiderable of Creatures, that sooner turne head and sting upon every touch; and yet of the two 'tis better the scumme boile over in anger, then (like that of the Prophets Pot) *Boile in againe* in malice. 'Twas a Princely speech of the Emperour, who meeting (after he was made Emperour) an old enemy of his, and observing his feare and trembling, said no more to him but *Evasisti*; thou hast by my Power escap't my revenge. And 'twas Heroike too in *Julian*, who, when one complain'd to him against his enemy, alledging that he

Non intumesce (inquis) sed quam vere probabit ignominia.

Ezek. 24.

he had ſpoken ill of him (the Emperour) too, well (ſaid he) let him firſt then ſatisfy me as the better man, charging the Judge to take no notice of the Complaint, till *he* himſelf had ſatisfaction, which he never meant to look for. The Hiſtorian obſerves, that the Turks firſt entered Chriſtendome at *Zembenic* by the helpe of a high Dung-hill: heaps of Injuries and reproaches rightly improved make the eaſieſt way to ſcale heaven it ſelf.

For the Second, that of *Prevention*, neither doth Morality, no, nor Divinity neither, ſo Expoſe us to the Injuries of others, as to Encourage them, or betray our ſelves (by an inſenſiblneſſe of old ones) unto further Injuries. Prevention is as good Divinity as Pardon: we muſt alwaies remit the fault, not alwaies the ſatisfaction or Penalty, no, nor alwaies the Remembrance neither; the Penalty may tend to the reclaiming of the Party, *a rod is for the back*

Prov. 19.29. 26.3. 18.6. 22.24. Acts 15.38.

back of Fooles, and his mouth calls for ſtrokes, and the Remembrance tends to the ſecuring of our ſelves, *Make no Friendſhip with an angry* man, and lay no ſticks on his fire: Even the Apoſtle *Paul* himſelf had no minde to take *Mark* as an Aſſiſtant with him and *Barnabas* to the Worke, who had given him the ſlip from it before. He envites to new Injuries, and partly deſerves them, that is ſo forgetfull of old ones, as not to improve his own Experience this way. That King was juſtly charged with the third Murder, that had pardon'd the Murtherer twice before. Injuries ſhould be (as patiently borne, and quickly ended) ſo carefully avoided, ſaies a grave Author. I confeſſe the hiſtorian obſerves well, that it is much harder to forget them, then to hold our peace at them; but the meaning is, to forget to revenge them; otherwiſe to forget to prevent them what we may, 'tis a piece of Moroſity rather then Moralitie,

Mitiſſime ferendæ citiſſime finiendæ cautiſſime vitandæ — ſi tam in noſtra poteſtate eſſet oblivi ſa quam tacere. Tacit.

a very

every Apoplexy of the minde; ſpecially if the Party either bragg, or inſult, or fawne upon an injury either given or taken; that man that can put up a conſiderable Injury and no way Expreſſe a Reſentment, is either a foole, or the worſt of Knaves, and doth but endeavour to Improve your ſecurity to his better opportunity of revenge; ſpecially, if you finde that he ſtrives to bring you rather into ſuſpition then Contempt, by Praiſes rather then Invectives; he doth but Blow ye to Breake ye, and moſt ſpecially, if he moſt tamper therein with either your Enemies or Friends. Reconcil'd Emnity is not much to be truſted at beſt, but of all other that which is nether throughly reconcil'd, nor cares to be ſo: the water that runs ſtill ſmooth and furrows not at all at the top, is either very deep, or very muddy at the bottome. To conclude, a Wiſe man hath no more anger then ſhewes

Nec minus periculum ex magna fama quam ex mala. Tacit.

Peſſimum inimicorum genus laudantes. Idem.

shewes he can apprehend the first wrong, nor any more revenge then justly to prevent a Second.

CHAP.

CHAP. XXII.

Of the Pretended Difficulty *of Moral Prudence.*

THere is a Lion in the way, nay (which is more unlikely) *in the ſtreets* (ſaies the ſluggard) when 'tis at moſt but a Dormouſe, a Lethargy in the boſome. We do not ſo much not attempt things, becauſe we finde them difficult, as make them difficult becauſe we do not attempt them. *Cicero* obſerves of Servitude, that intermiſſion makes it more difficult then continuance; 'tis ſo in our endeavours too, the laying them aſide becauſe of difficulty, makes them more difficult, then a conſtant purſuit would finde them; were happineſſe ſo placed, as that it ſtood altogether beyond our reach; or ſo, as that we needed not reach for it; it would be a piece either of mockery, or ſcorne. When *Alexander* bad his Mathematicke Prov. 26. 13.

Acriores ſunt morſus intermiſſa quam retenta. Cicer.

Graviſſimi ſunt morſus irritata neceſſitatis. Idem.

ticke Maſter make his leſſon
eaſier to him then in his ordinar
way to others, he anſwered hi
well, that *the Mathematicks we*
alike eaſy to all, they were not li
his Horſe *Bucephalus* that woul
kneel to him more then others
take him up on his back; 'tis
with *morality* too, 'tis alike eaſy
difficult to all, the eaſineſs lie
more in the reſolution then capac
ty, or leſſon either. An iron re
hot (tho blunt) will make way
through a knotty boarde or bloc
with more eaſe, then a cold on
tho never ſo ſharp; do but he
the minde towards Morality re
hot with love, and 'twill ente
and make its way. The Painte
that was wondred at by one tha
ſaw him look a long while wit
ſuch bent and boring eyes upon
piece of his, anſwered well, th
if the man had looked with his (th
workmans) eyes, he would hav
done ſo too; would we but loo
upon this piece (Morality) wit
ſuch eyes as could or would ſee th
lovelineſſ

velineſſe of it, even all that goes the making up of a compleat uty, *Variety* of *Colours*, and *portion* of *Parts*, and in that iety again of *Colours*, *Multi-*, and *Mixture* (one Colour able to make up a Beauty, nor if not well mingled) a whole in of Vertues, and mingled by right Hightnings of Fortitude d ſhadowings of Humility ; and again in the *Proportion* of *Parts*, *Entireneſſe*, and *Correſponden-* nothing wanting, nor nothing agreeable in them ; there were man but would ſay with the loſopher, who being asked why y man deſired ſo much to look on what was faire, vouch- ed no other Anſwer , but it was *the queſtion of a blind* However take this as a moſt ndantly experienced Truth, t the difficulty of attaining this oral Prudence, is nothing to that the after ſorrow of wanting it ; makes a mans life a continual *ls* of *Repentance* ; I have known very

very many that have imbittered the better part of their whole lives with discontent, and vexation at themselves, that they had not put themselves upon some imployment in youth, that might if not have bettered (at least) have sweetened, and entertained Age in its retirements; but I never met with any that complained of the difficulty once past in attaining it, or that did not look back upon the difficulty with triumph, as that which did not a little add to their contentment in it. Admit some *Difficulty* here, yet it is so abundantly out-ballanced by the *Advantage* that it can hold nothing of excuse; it would otherwise fall short of it self (of *Vertue*) the office of which is, to master difficulties; Wherein the difficulty too soon weares out, the Mastery remains still (if we beleeve either *Tacitus* or experience it self) it was a gallant speech of *Leonidas*, when he was told the Persian Archer

Imperio dura tolle, quid virtus erit?

Primæ dominandi spes in arduo, ubi quis ingressus est adsunt studia & ministri Tacit *sub umbra igiter pugnabimus* Plut.

Archery was so great (ready to encounter him) that the Arrowes would darken the Sun, so much the better (said he) *we shall fight then in the shadow*; and it was a noble resolution too that of our Country man, who, being sent to view the French Army in those warrs, brought back word, that there were enough to kill, enough to take Prisoners, and enough to put to flight. When *Aristippus* demanding a great sum of mony of a man to teach his Son Morality, and the man answering that for such a sum he could buy a Slave, all he replied was, *do so, buy thy Slave, and thou shalt have two.* That City that hath not enemies without (saies *Livy*) will be sure to have them within her 'tis so in our minds too; they will be sure to breed difficulties if they do not meet them; and 'tis herein but (as *Symonides* said of his growing rich:) a *little* of Morality *is gotten with difficulty*, but *more with ease*; and even that

Eme, & habebis duo (*mancipia sc.*) Laert. *Si foris hostem non habet, domi invenit* Liv. *Magnas divitias facile paravi exiguas difficulter* Sym. *Optimum senectuti condij obsonium.*

difficulty (as *Democritus* tol
his induſtrious young ſcholler
'tis the *ſauce* that gives the beſ
reliſh to *old Age*.

CHA

CHAP. XXIII.

of the pretended Stupidity of Moral Prudence.

WHat would you have me do? (saies another) be bowel'd alive, and imbalm'd e a dead Corps with ſtiffning ld gumms and ſpices of Morality ſtead of blood and ſpirits? as if were to converſe but a while with ournings and lamentations like a earſe, would you make me a ece of Egyptian Mummy a Con-ction, a Statue of moulded Gin-r-bre ad, a Jelly of inſipid moro-y by your Morality, would you ve men turned into monuments, ſtone? No, Morality is no *Me-ſa's* head to turne men to ſtones, t a *Circe's* Counter-charme to turne ſwine into men. Every ing is by ſo much the more live-and chearfull, as it comes nea-r to its Creation, the effect of e worlds fall is a *dying* towards

death; whether then hath m
of life and ſprightlineſſe in it,
ingenious converſable integri
or a diſſolute ſpungy indulgen
or rather diffluence, whether m
of native warmth and influenc
a *crackling of thorns under the*
Eccleſ. 7. 6. that is fire and aſhes at once;
gloweworme blown with neve
much puffing (as the Apes di
the Fable to get fire to warmeth
out on't) or a Sun of laſting
gour and vivacity? Vertue
continuall ſpring and harveſt bo
it ſowes and reaps at once, ſo qui
ſo ſure is the returne, that e
good purpoſes and endeave
have their crop of comfort
their very ſowing; it carries
the ſeed, and brings home
ſheaves with it at once. Vi
alwaies either a Lethargy, or F
ver, frozen with impotence,
burning with luſt. Vertue
the minds conſtant health,
pulſe of it ſtill beats true and ev
dy, neither languid, nor preci
tat: ſhe is ſprightly without levi
ſtea

eady without preſſure, free without diſcompoſure, calme without ulneſſe, active without wearineſs, etired, without Loneneſſe, conerſable without either coyneſſe, r cheapneſſe, as far from ſtupiity as lightneſſe, from being a gg, as being a ſquib. The Phiſopher being asked why he laught one, anſwered, *becauſe he laught one.* I dare ſay he that hath id up in his minde wherewith to ntertain himſelf in the ſhadow d retirement of miſpittied Age, ill look upon that temperate Cliate of his time, as the moſt diſted, ſeaſoned, ſweetned part of s whole life; freed from the or chings, hurryings, impertinenes of all the other: he is the true *nus*, that ſees both waies, before m and behinde him too; the *rmenio* that can do more in the nt then *Alexander* in the Battel. indeed (as *Seneca* ſpeaks) was Conqueror of Nations, but a ptive of Vices; This compoſed ired maſter of morality and of

Quia ſolus ridet. Bruſ.

Victor Gentium Captivus vitiorum.

himself hath conquered his own conquest, triumphed over the pufs and glory of them, and can sit down and returne all the worlds contempts in pity of its hazards and mistakes, and treat himself with the best of company that of his own thoughts and observations; and (with the Philosopher) when others are sorry that he is grown old, be only sorry that he was ever young. Morality is so far from any way shrinking or cramping the strings or sinews of the mind's action or mirth, that it rather collects their scattered vigour, and winds up their slackness into a true harmony and consort.

CHAP

CHAP. XXIIII.

Of the pretended Severity of Moral Prudence.

VVHat would you have me do? (saies yet another) turne Bugbear and frighten the Company where er'e I come, a Marmirth, a Deaths head, a whipping Post, a Bridwell of severity to my self and all the world besides? No, nor yet a Brothell of Luxury neither; Morality doth not marr, but mannage, not restrain, but refine the mirth, and and take it from off the fulsome dregs of riot and scurrility. This is as empty a Cavill, and as wide a mistake as any of the other, tho I confesse very ordinary; I have known very many suffer under it, as proud, rigid, and austere untill acquainted with, and then found and confessed the most conversable, free and enjoyable company of all other; and I have seldome

(if ever) found converſation worth the enjoying, that did not begin with ſome difficulty, if not prejudice. Morality is herein like the ſea, the top may be a little brackiſh, but go deeper, and you will finde freſh water. Converſation is in this like oyſters, never awhit the better for opening ſo eaſily or ſoon; even Lions themſelves are familiar with their keepers, when others dare ſcarce to truſt their chains; Let us but acquaint our ſelves with this ſo ſeemingly ſevere and ſterne Lion of morality, and 'twill be found nothing ſo fierce as mens fears do paint it. 'Twas a harſh beginning of friendſhip that between *Auguſtus* and *Cinna*, *I have given thee* (ſaid Auguſtus) *thy life twice, firſt as an Enemy, then a Rebel, and now I give thee the Conſulſhip;*

Quod finxere timent Lucan. *Vitam tibi iterum do, prius Hoſti, nunc inſidiatori ex hodierno die inter nos incipiat amicitia, contendamus, utrum ego melior fide vitam tibi dederim an tu mihi debeas. -exinde habens Cinnam fideliſſimum, factuſque eſt Cinna ſolus Hæres. Sueton: vit: Aug.*

Let

Let us henceforth ſtrive, whether I have given thee thy life, or thou wilt uſe it with more fidelity and truſt? *Auguſtus* had not thence forward (ſaies the Hiſtorian) in all Rome a truer friend then *Cinna*, while he lived, and when he died, *Cinna* made him his Sole Heir. 'Tis the ruſtineſſe of the Lock that makes the Key of morality to open our minds to it ſo harſhly, if there be any thing of Severity in it, 'tis our minds are in fault, that (as *Tacitus* ſpeaks of the Armenians) are unſtedfaſt and looſe and rather impatient of government then in true liberty (as *Livy* ſpeaks of the people of Rome) they will be either Slaves, or Lords, Liberty which is between both, they cannot either enough deſpiſe it, or enjoy it. And (as the other makes *Galba* to ſpeak in his oration at the Adopting of *Piſo*) Thou art to govern a people that can't brook neither entire Servitude, nor entire Liberty: not capable of having all, or nothing

Incerti ſolutique & magis ſine domino quam in libertate Tacit.

granted them? If not the becomingneſſe, certainly the ſecurity we have in a collected compoſed ſtaiednes, will abundantly outweigh the utmoſt facilneſs of a ſcattered unguarded looſeneſſe. Quiet and even ſitting in a boat ſecures it beſt from ſinking. *Solomon* (no leſſe then the Poet) tells us that the compoſed modeſty of a contracted brow ſcatters much of evill; a mans eyes ſhould be his ſentinels not ſpies, where the windowes lie open, birds quickly make a foul houſe. When King *Antigonus* heard of ſevere *Zeno's* death (fetching a great ſigh) he cried out, *what a Theater have I loſt?* As much of Severity as will ſecure and guard a man from being ridden, made cheap, looked through, and laid open to the worlds landskip or perſpective, Morality will not ſtick to own, and carry it (as *Seneca* would have) as a *Cato* in the boſome; but for that which hinders any juſt freedome or becomming mirth, or manly complacence, it utterly

Aut ſervit humiliter, aut ſuperbè dominatur, libertatem quæ media eſt neq; ſpernere ſatis nec habere ſciunt. Liv. *Imperaturus es hominibus qui nec totam libertatem nec totam ſervitutem pati poſſunt* Tacit. *Seu nihil ſeu omnia concedentur in excipiti Republica* Idem. *Et caſtigata collecta modeſtia frontis quale theatrum perdidi?*

utterly disclaimes, as merely imposed by such, as would fain make an excuse of their own slander; otherwise Morality is neither of those Kings (in the Fable) as farr from being the storke of severity, as the block of stupidity. There is a humour in many (especially young men) to this purpose, of affecting much to be the best, and (as they would have it thought) the wisest of the company they keep; as aiming possibly at liberty, indulgence, and self-admiration therein; but let them take this for an experienced truth, that he that would be alwaies the best man in the company he comes in, will quickly become the worst of any company he comes into.

CHAP.

CHAP. XXV.

Of the Pretended Singularity of Morall Prudence.

VVHat (saies a Fourth) would you have me made the Finger-butt of every Foole? a Noveliſt, an opinioniſt, a Hetroclit of mankind, the worlds Antipode? and what if all this? a multitude of men in miſery (saies *Seneca*) is but an envious kinde of Solace, and a multitude of men in Error, is then much more but an aggravative kinde of Excuſe; if the way of Vertue be the leſſe troden, 'tis the leſſe ſubject to either dirt or duſt. *Cicero* blames *Homer* (and juſtly) that inſtead of teaching men to live like the Gods, he taught the Gods to live like men; he made *Jupiter* an Adulterer, *Mars* a quarreller, *Bachus* a Drunkard &c. Inſtead of making Heaven a patterne to Earth, he made that a patterne

patterne to Heaven; And how is it any whit a leſſe Error, to make the Heaven of Vertue, give it ſelf up to the Conduct of the Earth of Cuſtome? to do things not becauſe they are well, but becauſe they are done; and as if we were weary of our Reaſon, to change it into meere Example. And as he ſpeakes, to drive on a Trade of Error from hand to hand, and (like ſilly ſheep) follow the next before us, and rather beleeve then try the way we take. How unſafe, unworthy is it of man (ſaies another) for a man to carry his braines in other mens heads? but how much more unworthy is it to carry them in other mens Feet? & to let them (by Example inſtead of Reaſon) tread out to him his way in the wilde Mazes of Popular Miſtake, and like men grown giddy at ſea, to think (the while) that tis the fix'd ſhoar that moves, and not the floating Veſſell they are in. An affected Singularity, and in Trifles (I Confeſſe) 'tis but

vivimus ad exempla nec rationi componimur, ſed conſuetudine abducimur. Sene. *nil perniciosius quam ex alio ſapere.*

but the *Adultery* the *Pedantry* of *Morality*; but if the thing be ſerious, and the ſingularity without affectation, 'tis ſo far from being a juſt ſhame, that it is (indeed) the true *Gallantry* of *Vertue*, that dares enjoy, and own its ſingle ſelf, and ſtand faſt, amidſt the ſtream of the worlds headieſt Current. 'Tis the Triumph the Poet gives the minde of *Cato* over all *Ceſars* Conqueſts, that it ſtood it out, when all the world beſides fell in either with, or under the Fortunes of the Conquerour. Was it any juſt ſhame to *Democritus*, that when the *Abderites* (his Citizens) ſue for *Hippocrates* to Cure him of his miſtaken madneſſe, he thereby gat from his Phyſitian the Teſtimony that he found all the City mad but he? was it not juſtly laught at in *Alexandr* by the *Corinthians*, that he ſcorned the Office of a Burgeſſe of thir City, till he heard that *Bachus* and *Hercules* were in their Regiſter? when *Phocion* had Croſſed the ſtream of

-et cunctaterrarum ſubacta praeter atrocem animum Catonis.

of the other Orators, and ſpoken to the people what was honeſt, but diſpleaſing, one of thoſe his fellow Orators told him, *If the people once grow enraged, they will kill thee*; ſo will they do by thee, (ſaid *Phocion*) *If ever they grow ſober.*

Si populus inſanierit te occidet - cui Phocion, te vero ſi ſapiet.

What tho a while Vertue *may ſadly*
float
On Envies billows? yea into the
throat
Of Ruines *Gulfe, ſometimes't may*
ſeeme to ſinke?
Yet ſtill, in the End (tho heaven may
ſeeme to winke
At her neere wracke) how bravely
doth ſhe beare
Above the Waves *of* Fortune, *and*
(ſtill) there
Triumph *in ſpight of their ſpent*
Froath, *aloofe*
Wrapt in her own ſafe Laurell, *Thunder-proofe.*

'Tis

'Tis Vertues Crowne, that she doth need no bands,
Nor Troopes to Crowne her, but her own cleane hands.
Shee's her own Champion, Herald, Poet, Chronicler;
Shee is to her self, Enough of Theater.
No Pallace, (may be) a Paradice she has (at least)
Prov. 15. 15. *And tho she* Revell *not, yet doth she alwaies* Feast.

FINIS.

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